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The Living Church

VOL. XXIX. MILWAUKEE, WIS.—JULY 25, 1903. No. 13

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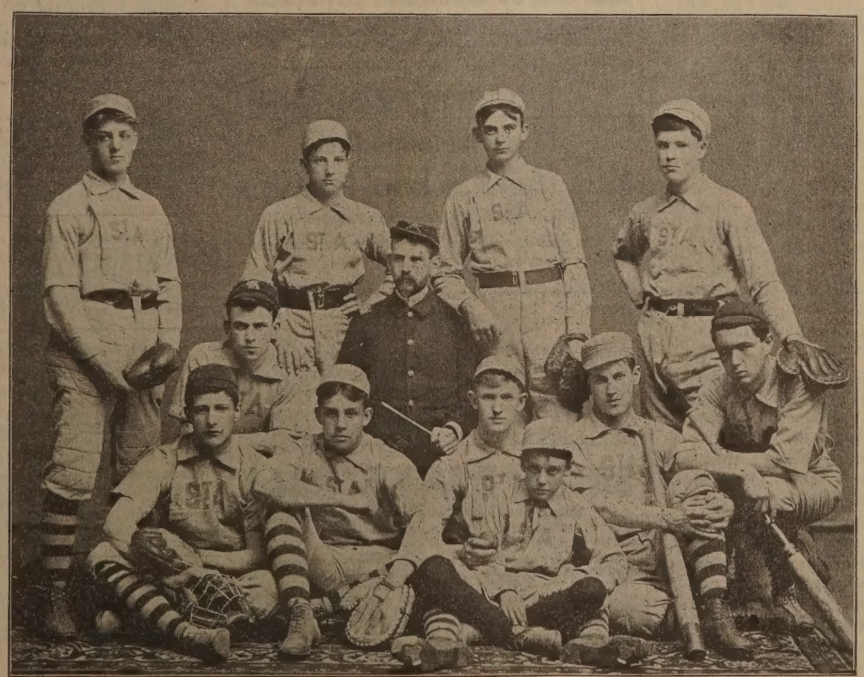

MUSIC

Editor, G. Edward Stubbs, Organist St. Agnes' Chapel, Trinity Parish, New York.
[*Address all Communications to St. Agnes' Chapel, 121 West 91st St., New York.*]

"*To the Music Editor of* The Living Church:

"Your reply to the correspondent in the issue of The Living Church for June 27th suggests to me another very important reason why so many of our good choirs do not render the words of the service articulately.

"The canticles mean absolutely nothing to the average Church singer. He has no sense of the innate fitness of each for its special place. He has no appreciation of his part in the consistent religious worship. I doubt very much if one out of one hundred men, boys, or women singing in our churches to-day could tell you the appropriateness of singing the *Te Deum* after the First Lesson, or what was its probable origin, or into what divisions it naturally falls, or anything in fact about it, except that it is a collection of words to which are put various ornate musical settings.

"Now it is very easy to see that if one has no discriminating knowledge of the different parts of the service, and their significance, it is a matter of no moment whether you begin Morning Prayer with a *Venite* or a *Benedictus*, and if it does not make any difference where each is sung, each loses its significance, and of course the singer feels no responsibility in rendering, let us say, "Blessed be the Lord God of Israel, for He hath visited and redeemed His people," as if he felt the wonderful benefit of the fulfilment of God's promise in the covenant of the New Testament from which a selection has just been read.

"I have been struggling with this problem in my own choir, and I beg leave to send you some remarks I gave on the subject as a part of choir practice.

"Thanking you for your interesting column devoted to music in The Living Church, I am Very truly yours,

"M. Ogden."

We thank our correspondent for the articles sent us, and hope to be able to make use of them at some future time. There is, and probably always will be, a certain amount of ignorance regarding the origin and inner meaning of the various parts of the Church Service, especially when considered in connection with what is known as "musical liturgics."

The subject is a vast and complicated one, and difficult to deal with in a practical way. It has both a *choir* and a congregational aspect. The congregational side of the problem falls more particularly to the charge of the clergy.

But there is a limit to human effort and endurance. In addition to carrying on the enormous (in some cases super-human) work of caring for parishes in a general way, clergymen are supposed not only to *know everything* ecclesiastical, but also to *teach everything*. The case calls for a division of labor and responsibility.

Organists and choirmasters are generally engaged to play the organ and train the voices of the singers. If they do this acceptably they fulfil the "letter of the law."

It need hardly be said, however, that their duties do not end here. It is the business of a competent Church musician to know the principles and construction of the Book of Common Prayer, and more especially to understand the musical origin and history of every detail of the choral service.

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time is so fully occupied that there is little left to devote to such extra teaching.

But during rehearsals opportunities for explaining various matters relating to the Prayer Book are not wanting, and if they are improved choristers need not remain in utter ignorance of what they sing and why they sing it.

In some parishes there is a Sunday School Class for junior choristers. In such cases the instruction given should include what is most desirable for a choir boy to know. Again choristers are often instructed by the curates of the church, if not by the rector himself, and where choir schools exist, this department of work is very carefully attended to.

We think the time is ripe for the publication of a simple text-book on the Church services, adapted to the needs of *choristers*, and we hope that such a work may be forthcoming. Much of the information needed by singers cannot be satisfactorily imparted by occasional "talks." What is said in this way is often forgotten, and better results could be attained by the use of a text-book specially directed to the wants of singers.

One of the most necessary and useful books to place in the hands of choristers would be an interleaved edition of the pointed Psalter. We do not know of any such work—in fact we are almost certain that there is none in existence. Commentaries on the Psalms have been published, and many of them in convenient form, but they do not exactly meet the needs of choir singers.

What is wanted is a brief explanation of every psalm, printed on the same page the chorister sings from, or on the opposite page. Every choirmaster has felt the disadvantage of training his choir to chant sentences which apparently puzzle, mystify, and even amuse not only the boys but even the men. In a hard rehearsal when a great amount of music must be practiced, there is scant time for the necessary explanations, and although something can be done occasionally in the way of elucidation, a pointed psalter book, interleaved, or printed as above, would be of every great service.

The Cathedral Paragraph Psalter contains introductory "Notes," but they are condensed and difficult for a boy chorister to understand, and they are rather adapted to the wants of teachers.

A well-known work of decided value is Westcott's *Paragraph Psalter*, in which the Psalms are divided into certain sections, indicating the musical treatment of each division, and giving explanatory headings. But even with this assistance the Psalter is often perplexing and almost bewildering to the average choir boy. When he sings about the "bottle in the smoke," he does not know what to make of it; he is unable to understand the historical portions, and the headings themselves are not always clear. For example, Psalm cviii. has verses 7, 8, and 9 included under a special heading, "An ancient song of triumph." No boy of average knowledge and intelligence can read these three

sentences in connection with the heading, and comprehend the wording.

The study of the various portions of the Church Service is, as we have said, intricate and elaborate. There is always something to learn, and something to teach, and Organists and Choirmasters should, as far as possible, help the clergy in choir instruction, by explaining various difficulties as they arise.

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The Living Church

Vol. XXIX. MILWAUKEE, NEW YORK, AND CHICAGO.—JULY 25, 1903. No. 13

Editorials and Comments.

The Living Church

With which are united "The American Churchman," and "Catholic Champion."

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Editor, Frederic Cook Morehouse.

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THE DEATH OF POPE LEO XIII.

THE death of Pope Leo XIII., so long deferred, has, when finally it has come, been so long discounted as to leave little more to be said. He has been, what is so greatly to be desired in other episcopates, a constructive statesman. Had his predecessor been his equal, the fall of the Temporal Power might at least have been delayed. Had the French clergy and, particularly, the heads of the religious orders been content to follow his leading, the persecution of the "Associations"—perhaps, even, the open atheism of France—might probably have been averted.

His constructive statesmanship was shown preëminently in his reversal of his predecessor's policy with respect to France. Encouraging Churchmen to be loyal to the Republican government and to take their part in national politics, he broke loose altogether from that alliance with Bourbonism which had for so many centuries been generally characteristic of the Papacy. This was a more revolutionary move than is commonly understood. It showed the Papacy to be susceptible of an opportunism which may sometime enable it to reverse other long established policies, in religious as in temporal affairs.

That the blood of a Rienzi and the national temper and environment of a Pecci prevented him from showing a like statesmanship with respect to the Italian government, is but little more than the statement that Leo was human. The greatest blessing that could come to the Papacy would be the election of a successor from outside Italy. We cannot pretend to a wide knowledge of the respective abilities and characteristics of those who have been named as possible successors to the late Pontiff; but it seems hardly likely that anyone but a foreigner could bring to the Pontificate that broad statesmanship that would make possible the exercise of an opportunism in Italy such as that which has distinguished the pontificate of Leo XIII. in his dealings with France. Possibly there may be some foundation for the reputed interview with Cardinal Oreglia two weeks ago, in which the *Camerlengo* is said to have expressed the belief that the Italian Cardinals were too hopelessly divided to be able to choose one of their own number. At any rate, it would be little more than an extension of the policy of Leo XIII. toward other Powers, should an understanding with the Italian government be brought about. It was Pius IX. who devised the fiction of the "Prisoner of the Vatican." Leo acquiesced; but he set in order so many of the Ultramontane extravagancies which he found, that his successor may be able to carry the work nearer completion.

Nor was his policy with respect to France the only exhibition of the constructive policy of Leo XIII. His wisdom and forbearance in the delicate questions arising out of the American occupation of the Philippines, would, if they stood alone, amply vindicate the statesmanship of the Pontiff. It seems not too much to say that had the knotty questions pertaining to the friars and their lands in the Philippines arisen during the pontificate of any of Leo's recent predecessors, the United States government would have found itself face to face, not only with such an insurrection in the Philippines as nothing but the practical extermination of the Filipino race could have quelled, but also with a religious war at home, in which the entire Roman Catholic population would have been in revolt against the gov-

ernment. The mind shrinks from portraying the possible horrors of such a situation. That no such condition presented itself was due in no small part to the breadth of vision and the statesmanlike opportunism of Leo XIII. It is small wonder, therefore, that the American people, regardless of creed, find themselves sincere mourners at the bedside of the aged man who has held the attention of the whole civilized world during these weeks in which his indomitable will has kept the death angel at bay.

From the religious side—sad it is that that should be a secondary point of view in discussing the official life of a Bishop in the Church of God—Leo XIII. exercised with limitations, a similarly beneficent influence. With the fervor of an Evangelical he has urged the close study of the Bible upon the people committed to his charge. Here, again, he has practically reversed the traditions of his predecessors. He has restrained the conflict between Ultramontanism and "Americanism," and has at least sought to reconcile advanced methods of Bible criticism, where these have not resulted directly in un-Christian postulates, with the conservative interpretation of the Catholic ages. He has sought, in many of his utterances—notably in one of his last pastorals dealing with the Holy Communion—to elevate the thought and purify the doctrine of the people of the Roman Communion. To condemn rigorously the notion that attendance at Mass was sufficient when coupled with the habitual failure to receive the sacrament, was to grapple with so wholesale an abuse in the Roman Communion as to place the name of Leo XIII. with that of the Catholic reformers in the sixteenth century in England, who similarly dealt with the questions at issue relating to the celebration of the Holy Mysteries in their day. Even more notable was his condemnation of the practice of celebration without communicants.

Above all, Leo XIII. seems honestly to have striven for the unity of Christian people. That he was wholly misled as to the bearing of English history on disputed questions relating to the Anglican Communion, was, as we have hitherto observed, due more to the machinations of others than to his own devices. Leo XIII. was an ardent lover of unity. If his spirit had been more generally diffused among his predecessors, the Church might even now be one with an outward, visible unity. The Papacy could hardly have been, as it has been, the historic center of disunity, had the spirit of Leo XIII. been characteristic of it. One cannot point to any direct result of the Pope's sincere endeavors to bring unity among Christians nearer, because the Papacy, in spite of the Pope, must still prevent that unity which it broke in the first instance. Perhaps other reforming Popes may do for the Papacy what Leo XIII. could not do; but he would have been a man born out of due season had he attempted it during these years past.

And so, from whatever point of view we examine it, the death of the Bishop of Rome rightly calls for the sincere appreciation of his pure life, his benign personality, his ardent longings, his invaluable services to the cause of the Christian religion. Catholics who, through force of circumstances which ought not to blind us to the beauty of his character, owe no allegiance to his pontifical nor to his episcopal rule, may well mingle our prayers for the repose of his soul, with those of other Catholics who were more directly under his jurisdiction. Together, with equal fervor, we pray: Grant to him O Lord eternal rest; and may light perpetual shine upon him!

AS TO the next step in the Papal system, the desires and opinions of Anglican Churchmen will be of little weight. We have mentioned the view attributed to Cardinal Oreglia with respect to the election of a foreigner. He is said, further, to have expressed the belief that in that event, the election of the American Cardinal was the only solution of the question. Had the opinion come from any less exalted source than that to which it is attributed, we should give little credence to it. There seems on the surface little to indicate that any other than an Italian would be *persona grata* to the Italian majority in the college of cardinals. The influence of the European Powers in the election is a problematical quantity, and it is by no means certain that, even in the event of a deadlock among the Italian electors, an American would be acceptable to them.

That an American should be chosen Pope would of course appeal to the national pride of Americans. That so illustrious an ecclesiastic as Cardinal Gibbons should even be seriously considered, will seem a hopeful indication for the statesmanship of the next Pontiff. Undoubtedly, Cardinal Gibbons stands for the best element in modern Romanism. The probability of new reforms in the Latin Communion, should it be brought within the scope of his influence as Bishop of the Western apostolic see, seems beyond question. Yet Anglican Churchmen cannot and must not forget that it is to Cardinal Gibbons that we owe the change on the part of his fellow religionists, from speaking of Anglican Churchmen as "Protestants," to their characterization as "Non-Catholics." "Protestant" was bad enough; but it was the name we had chosen and applied to ourselves, and we rather than Roman Catholics were responsible for the wrong done us in the public estimation by the misleading characterization. "Non-Catholic," however, as an epithet designed to include Anglicans, is one that we would unanimously repudiate. True, we have not with equal unanimity taken the sensible course to give expression to that repudiation; but in the quarters where the refusal to assume the Catholic name has been most conspicuous, the fact that no repudiation of Catholicity was thereby intended has also been of record.

But the success of this effort of Cardinal Gibbons to rank Anglicans as Non-Catholics in the popular estimation, must keep American Catholics from feeling that any large degree of Catholic reform, or any great advance toward Catholic unity would be the probable outcome of his election to the Papacy. It is as outsiders, rather than as having any immediate concern other than as fellow Christians and as citizens of the world, whose politics are still affected by the Papal see, that we are interested.

Politically speaking, if, as seems probable, the clash should result from a pro-German as opposed to a pro-Gallican Cardinal, the world's peace would seem to be more strengthened by a Papal pro-German regime than by one in which French influence would be paramount. It must be remembered that it is to the interest only of Germany and the Triple Alliance to maintain the *status quo* in Europe. France is still avowedly eager to seize again her lost provinces, and her ally, Russia, while desiring universal peace in the abstract, is the chief thorn in the flesh to prevent it in the concrete. The strained relations between the Vatican and the French government seem to make it unlikely that French influence can prevail. Cardinal Rampolla, the Papal Secretary of State, can hardly be said to have scored success in his diplomacy with the French republic. Perhaps this was inevitable; but it hardly seems as though his failure—rather, perhaps, his lack of success—would facilitate his elevation to the pontificate. Again, there would be hope that a pro-German Pope would, through his interest in the Triple Alliance, be able to deal more successfully with Italy. Incidentally, pro-German ascendancy probably means continued and extreme Ultramontanism. The triumph of this wing seems not only, on the whole, the best augury for peace, but also the logical course at the present juncture. This—if the secular press gossips as to the position of "candidates" is well founded—probably points to the election of Cardinal Vanutelli, formerly nuncio at Vienna. Probably, then, we may speak of Vanutelli as the logical successor of Leo XIII.; but we are too completely uninformed as to the preferences, the intrigues, the ambitions, and the personal leanings of individual members of the sacred college, to be in position to indicate even the probable course of their action.

Certainly, however, the Pontiff to be chosen, will occupy a position far higher in opportunities and in Christian estimation, by reason of the administration of Leo XIII. He will start with the universal good wishes of Christendom; perhaps, even, with their prayers.

IT IS a pleasure to know that the vacancies in the episcopate in the Dioceses of Newark and Quincy will shortly be filled, the Bishops-elect in each instance having signified acceptance. For Mississippi the Rev. Dr. Bratton made known his acceptance some weeks ago.

We trust that the early consecration of these three Bishops will in each case mark the beginning of a new epoch, in which effective missionary activity, a spirit of harmony and good will, a resolve to labor earnestly for the extension and the welfare of the Church and the deepening of the spiritual life of the people, may be the characteristic marks.

May the blessing of God be with each of the Bishops shortly to be consecrated.

ANSWERS TO CORRESPONDENTS.

E. W. R.—Evening communions are contrary to the whole tradition of the Church Universal, and are quite objectionable. In the "Directory of Services in American Cities" in the *Living Church Annual* there have been no such services recorded in any church in any of our cities for a

[*Continued on Page* 442.]

VARIOUS ENGLISH NOTES.

Church Progress Accross the Water.

THE BISHOP OF WORCESTER ON THE CATHEDRAL TYPE OF SERVICE.

Further Report of the E. C. U. Anniversary.

LONDON, July 7, 1903.

IT IS announced in the *London Diocesan Magazine* that in consequence of the pressure brought to bear on the Bishop of Stepney, by the Dean and Chapter of St. Paul's and the Cathedral congregation, his lordship has withdrawn his acceptance of the rectory of St. Botolph, Bishopsgate, and will remain Canon of St. Paul's. Now, possibly in this announcement there is more significance than is apparent on the surface. No doubt, in consequence of the flood of Moderate Church sentiment which we are unfortunately having just now, the Dean and Chapter of St. Paul's were somewhat anxious as to who was to be their new colleague in succession to Dr. Lang; and for that reason especially they must have much rather preferred that his lordship should remain with them, than that Mr. Balfour should have the opportunity of exercising the patronage of the Crown in filling up the Canonry.

The Bishop of Exeter (Dr. Robinson), late Principal of King's College, London, has had presented to him an episcopal ring, which was subscribed for by those who had studied theology under him at King's. And a presentation has also been made to the Bishop of Thetford (Dr. Bowers), late Canon Missioner for 18 years of the Diocese of Gloucester, consisting, amongst other gifts, of a pastoral cross, the subscribers thereto including a large number of the clergy and laity of the Diocese.

The Bishop of Worcester, in a letter to the *Times* newspaper, in reference to the Birmingham Bishopric Scheme, states that they have already received promises in aid thereof amounting to £95,000—the *minimum* required being £105,000, as well as a suitable Bishop's house, or £500 a year for the Bishop until a house is provided. And his lordship then goes on to appeal for assistance, whether from Churchmen generally, "or specially from those many persons not now resident in Birmingham who have derived or are deriving an income from thence."

In the course of his noteworthy speech at the last meeting of Convocation, the Bishop of Worcester, dissenting from the opinion expressed by the Bishop of Winchester, in favor of the existing Cathedral type of service being made the standard for parish churches, said that, in his opinion, "there has been no greater curse in the recent history of the Church of England than the propagation of the type of Cathedral services in parish churches." Following upon that strong and important utterance, the Bishop, at the induction the other day of the new incumbent of St. Augustine's, Edgbaston (Birmingham), incidentally referred again to the subject of Church music. It should be explained (says a correspondent of the *Church Times*, who was one of the congregation at the service) that for many years past the Sunday services at this church—*i.e.*, matins and evensong—have been rendered with music of "a florid 'Anglican' type." Double chants prevail, "and elaborate 'service' and anthems are the rule." At the service of induction the anthem was "God is a Spirit," an item that, in the words of the leading Birmingham daily newspaper, was "tastefully rendered by the choir." In the course of the address which followed, the Bishop said that that was a church with a great tradition of music, and he would speak a word of warning. "Music might be a help, but it also might be a great hindrance. 'God is a Spirit, and they that worship Him must worship Him in spirit and in truth.' In spirit—that meant with the intelligence, and the will, and the reality of inward devotion. In truth—that meant in the reality of things as they were. Now, it was possible to use music so as not really to bring it to express the worship of God in spirit and in truth, but so as to give them a kind of religious distraction, which enabled them to while away what might otherwise be the tedium of an hour and a half without feeling and experiencing the burden of the lapse of time." Surely these words of Dr. Gore's (as also those of similar import in his Convocation speech) are as timely as they are weighty. But it is to be earnestly hoped that his lordship will not stop here—with the making of mere general remarks on the subject—but go on to preach nothing short of a crusade against the perpetuation of the existing Cathedral type of service—in Cathedrals as well as parish churches—for it is undoubtedly one of the most mischievous of latter day abuses in the Church of England. The Bishop would then, indeed, become a Church reformer of the right sort, and perform a service of inestimable value to the Church and the Catholic cause. That glorious cause, thank God, is surely making headway all the time in this country; but if there be one thing more than another that has hindered and is hindering its progress, and final triumph over the Church at large, it is just this degenerate type of service at almost all our Cathedrals and Collegiate churches, College chapels in the Universities, and the majority of the most prominent parish churches; one leading and distinctive feature of which is, of course, the so-called Anglican chant music, though as regards the *lex scripta* in the matter, such musical setting of the Psalms is quite as un-English as un-Catholic and undevotional in essential character and feeling. Yes, in order that the Catholic Revival may become very much more an *accompli fait* than it already is, not only must matins, as a substitute for the Lord's Service (commonly called the Mass) on the Lord's Day, be dethroned at those places of worship where it is now enthroned, but the falsely called Anglican chant music must also be deposed there, and the Psalms be set to their proper melodies in the ancient and incomparable plainsong modes of the Church. There is but just one place in England, and probably, indeed, the only place in the world, where you can have the opportunity of judging to the best possible advantage of both the intrinsic and relative merits of the ancient ecclesiastical chant and the modern measured chant, or post-Restoration system of chanting, and that place is Oxford—at the Church of the Society of St. John the Evangelist, Cowley St. John, and Magdalen College chapel. And the palm, I reckon, if left to the Bishop of Worcester to award, would certainly go to that conventual church instead of the College chapel.

According to a sub-leader in the *Church Times*, in consequence of the Bishop of Worcester's serious indictment of "the propagation of the type of Cathedral services in parish churches," there has been much discussion among Church people; and the practical outcome is the proposed formation of a "Church Congregational Music Association," having for its object the simplication of musical services, and the creation of a type of service in which the people may join.

The vacant niches at the entrance of the north aisle of the choir of York minster are to be filled (the *Yorkshire Post* says) with statues as memorials of some of the more eminent of the modern organists of the Cathedral. The scheme provides for the insertion of four figures, representing David "the sweet singer of Israel," and Asaph, Heman, and Jeduthun, who were associated with him in the Temple music, and also the authors of certain of the Psalms. The statues will serve as memorials of the late Dr. J. Naylor, Dr. Monk, and the two Drs. Camidge, who were the predecessors of Dr. Naylor as organists of the minster. At present only the statue of David, designed by Mr. G. T. Bodley, R.A., has been erected, and this was unveiled last week by the Dean, in the presence of a large congregation.

The good Catholics of St. Peter's, London Docks, have been keeping, as usual, both their patronal and dedication festivals. The special preachers were the Rev. E. G. Wood of Cambridge, and Frs. Benson and Waggett, S.S.J.E.

A Catholic function of exceeding dignity and beauty, as well as devotion, according to the old English use, took place in London this day week, on the occasion of the consecration of the new Church of St. Cyprian, Dorset Square, W. The form of service used followed the Pontifical of Archbishop Egbert of York (eighth century), as close as possible, with the express sanction of the Bishop of London. Among those present in the large congregation were the Mayor and Corporation of St. Marylebone. When all was in readiness (says the *Church Times'* report) the Bishop of London and his attendants, who had vested in the old temporary church, came up the street to the new St. Cyprian's, where the Bishop knocked three times on the closed door with his pastoral staff, saying the words of Psalm xxiv. 7, and when the answer came from within, "Who is the King of Glory?" also giving the words of the Psalm in reply. "Then was the door opened wide, and Sister Mary, who has worked in the parish since 1866, and whose name is a household word among the poor, presented the Bishop with the key. After the threefold blessing of peace, the procession walked from West to East. The Bishop wore the magnificent cope of Russian cloth of gold which the Bishop of Norwich wore at the Coronation, and a jeweled mitre. This cope and those worn by the cantors, all of exceeding beauty, were lent by Mr. Birkbeck, St. Mark's, Philadelphia, and All Souls', Brighton; and the tunicles were lent by St. Mary Magdalene's, Paddington, for as yet the new church has no vestments. The Bishop's proces-

sion walked onward singing, and the way was strewn with branches of pine, box, and rose petals, and on the chancel steps lay crimson rose blossoms and snow-white lilies. After the prayers at the entrance of the chancel, the Bishop and his attendants proceeded to the altar, upon which he laid the key, and then followed the Litany with its special collect." Then came the solemn consecration of the church "to the glory of our Lord, in honor of the Holy Cyprian, and in remembrance of our fellow-servant, Charles Gutch, Priest," and the blessing of the ornaments, and finally an offering of the Holy Sacrifice, with special Collect, Epistle, and Gospel, for the consecration of the church. The choir of the church was supplemented by the choir of St. Katharine's Convent, Queen's Square, which was stationed in the rood loft, and under the direction of the Rev. G. H. Palmer rendered the lovely plainsong music of the service with voices of exceptional purity. The Bishop, who preached a short sermon, said he accepted this church in the Master's Name. After the service, luncheon was served in the Hotel Great Central, St. Marylebone Road, at which the Bishop presided. In the course of his speech, his lordship said: "That day an attempt had been made to have a stately consecration service, according to the old English Ritual of the Church of England. It had been to him a special pleasure to be present, because he had had to figure at different times of the year in a way which he had thought necessary, and which had given pain, he dare say, to a good many who were there. He had had to oppose, with all the weight of his authority, what he considered the introduction of modern Roman devotions. But because this was so, was it to be supposed that they in the Church were to be content with no ceremonial? Surely not. They had a ceremonial of their own, and, therefore, because of this plain attempt—he believed this loyal attempt—to carry out, with much learning and much resource, the beautiful service of that day—the real, true ceremonial according to the old Church of England—it had been a pleasure to him to take part in the consecration."

Last week your correspondent was only able to give a report of the afternoon meeting held in connection with the 44th anniversary of the English Church Union. Another meeting on the same occasion was held in the evening, Lord Halifax being again in the chair, when the subject for consideration was Prayer for the Faithful Departed. The following resolution, moved by the Rev. W. B. Trevelyan, vicar of St. Matthew's, Westminster, and seconded by Dean Randall, late of Chichester, was adopted unanimously: "That this Union asserts that the practice of offering prayer in the public service of the Church for the Faithful Departed has come down to us from primitive times, and pledges itself to maintain its use to-day in the Church of England." The Rev. W. B. Trevelyan, in moving the resolution, said there was a certain reserve about the prayers of the early Church for the departed which we should do well to adopt. Let us remember that we cannot "map out the unseen world," and we should endeavor to eliminate "all ideas of space and time" from the whole subject; in a word, to come back to the teaching of the "Dream of Gerontius." Taught in that way he believed that the practice would so spread among our fellow-countrymen that a few years hence, when a Requiem was announced at St. Paul's, "it would prove so acceptable that no room would be left for opposition." Dean Randall, in concluding his speech, spoke in the following impressive manner: "For all of them there were few things which would help them more, when they went through the last great penance which God appointed for those who had sinned, than having been tender and thoughtful for the departed, and praying that God would do for them, in their time of sweet retirement in the Paradise of God, what they hoped He would do for themselves when they also had passed away." The Rev. F. F. Irving, vicar of All Saints, also addressed the meeting, and gave a most interesting speech. At the time of the decease of Archbishop Benson, he was resident, he said, in Kurdistan and a member of the Archbishop's Mission to the East Syrian Christians; and directly the news of the Archbishop's decease reached them, the thought which arose naturally in the mind of the more religious of these people was expressed in the words: "We must do *Qurbana*"—the word we meet with in St. Mark's Gospel, *Corban*, meaning offering—"we must celebrate the Eucharist in his behalf." This was accordingly done in certain of the more prominent churches. He was invited, he said, to preach at one such *Requiem* in a village church, which was thronged. The name of the deceased prelate was mentioned in reading the diptychs of the departed; and when at the close of his address he uttered the ejaculation equivalent to *Requiescat in pace*, "the whole congregation exclaimed with one consent, and with heart-stirring fervor, reiterating my words, 'God give him rest.'" Here, then, he said, we have an object lesson of primitive Christian practice in regard to the Eucharistic commemoration of the faithful departed. The noble President, in his remarks in bringing the discussion to a close, deprecated the practice of "Memorial Services" which were now so common amongst the upper classes. It seemed to him that they had the effect of "destroying all sense of the reality of sin," and brought "neither consolation to the living nor help to the departed." What we wanted when our dear ones left us was to pray for them and to have the Holy Sacrifice offered for them.

The 25th anniversary festival of Dorchester Missionary College was celebrated on the 2nd inst. A large congregation assembled in Dorchester Abbey Church, the preacher being the Archdeacon of Oxford. At the luncheon, the Bishop of Oxford, in proposing the toast of the College, said this was a critical year in the history of the College, for, "to the very great and unreserved regret of those who knew his work," the Principal, Rev. Darwell Stone, had resigned. The Principal was called, he went on to say, to further and very arduous work, which carried great responsibilities, "and they did not grudge him to it, but it was a very serious loss that there should go from them one who had served the College in a way which kept high the standard of life and served it with the distinctive gift and power of a real and thorough student." The new Principal, the Bishop announced, will be the Rev. W. C. Roberts, assistant of St. Mary's, Stratford Bow (Diocese of London), and late Fellow of St. John's College, Oxford. He won a First Class Theological Scholarship at Oxford in 1897, and was also a Liddon Theological Student, and has now been three years in priest's orders.

J. G. Hall.

MISSIONARY BULLETIN.

New York, July 18, 1903.

WE CAN now report progress for another month under the Apportionment Plan, for securing the necessary funds for the General Missions of the Church. We are glad to state that to July 1st as compared with that date in 1902, there is an increase in the number of contributing parishes and missions of 854, the number being 3,560 or very nearly as many as contributed during the whole twelve months of last year. There is a further increase to report in the offerings from all sources. The increase now amounts to $87,000. This is the same amount as the increase in offerings during the same time a year ago.

During June five more Apportionments have been completed—Virginia, West Virginia, Arizona, North Dakota, and The Philippines.

It is evident that very many are recognizing the business-like suggestion which underlies the Apportionment Plan, that since the whole Church by reason of the action of its most representative body, the General Convention, sitting as a Board of Missions, has caused certain pledges or appropriations to be made for its General Missions, it is the common duty and privilege of all parishes and missions and of all Churchmen to make offerings of their fair share of this amount. For several months now the increase in offerings has been comparing very closely with the increase last year.

In July, 1902, the increase was $4,000. We should surely equal that during this July.

In August last year the increase was over $22,000. That will be harder to accomplish again, but if all will lend their aid it can be done. In fact much more than this will be accomplished if a large majority of the parishes and missions will meet their full Apportionments. $600,000 was asked for in this way. In the ten months past we have received $322,000. Only two months remain in which to receive the large amount still required.

3, 560 parishes and Missions, containing some 505,000 communicants, have sent offerings.

2,500 parishes and missions, containing about 260,000 communicants, have not yet sent offerings toward the Apportionment. Their offerings proportioned to those already received would accomplish the result so much desired by all. The pledges and appropriations for the General work were made by their representatives in faith that they would respond. Those who have contributed are justified in expecting that all others will do likewise, according to their ability. We believe that a very large number will still send offerings before September 1st.

Yours very truly,

George C. Thomas,
Treasurer.

VALUE OF RELIGIOUS PROPERTY IN NEW YORK

And Other New York News.

LAND and buildings used for religious, charitable, or philanthropic purposes are exempt from taxation in New York, but in the preparation of the tax lists these properties, with their valuations, are included, and as the assessments are this year made upon the actual value of the property it is possible to learn, from a list just made public, the value of the property of religious bodies. In the figures for Manhattan Borough alone, the Church leads all other bodies with property valued at $44,303,500. This, it should be understood, does not include property held by the parishes for investment. Roman Catholics are second in the list, with property valued at $33,166,600. The next is Presbyterian with $11,520,000. Hebrews have property valued at $11,339,500; Methodists $4,941,500; Dutch Reformed $4,702,000; and Baptists $3,471,000. Figures for other religious bodies are all under one million each. The value of the property of educational institutions, Hospitals, Dispensaries, Homes, etc., is placed at $20,967,600, and the aggregate of all churches and philanthropic institutions is $150,173,700. It is interesting to note that the value of property of the Church is a little more than that of all other religious bodies combined, with the exception of Roman Catholics and Hebrews.

The Rev. Dr. John Cross of London, England, is in charge of the Church of the Transfiguration, Brooklyn, during the absence of the rector, the Rev. Stuart Crockett, and will next month be in charge of St. Clement's. Both churches are in the East New York section of Brooklyn. It is said that Dr. Cross may locate permanently in this vicinity. He was asked by Bishop Van Buren to take charge of a church in Porto Rico but declined.

Preparations are already making at St. Paul's Church, Patchogue, Long Island, for the celebration of the sixtieth anniversary of the founding of the parish. The anniversary date is October 4th and plans already made are for Bishop Burgess to be present at the morning service to confirm a class, and for an historical sermon by the rector, the Rev. Jacob Probst, at the evening service. There will be a reception the following Tuesday at which it is expected that most of the county clergy will be present. The Archdeaconry of Suffolk is to meet at Patchogue the Wednesday following the anniversary.

The Rev. Walter E. Bentley has resigned the rectorate of Holy Sepulchre parish, in upper Park Avenue, to take effect early this fall. He has been there only a short time, succeeding the Rev. Dr. Thomas P. Hughes, after the latter resigned and negotiations had been stopped for a sale of Holy Sepulchre property. Mr. Bentley was originally an actor, and after taking a theological course at Syracuse, became assistant at St. Mark's Church, this city. While there he led in the formation of the Actors' Church Alliance, of which Bishop Potter is president, an organization that now has branches all over the country, and is doing much to carry the Church to people too long neglected by her. Mr. Bentley was assistant at All Souls' Church, in Madison Avenue, and had charge of the parish after the departure of the Rev. Dr. Heber Newton for California. Going to Holy Sepulchre, he undertook the almost impossible task of being parish priest and secretary of a national organization, both of which require close and exclusive application. While something was done, it proved best to separate the tasks, and Mr. Bentley chooses the national work. He is secretary of the Alliance.

The July meeting of the Brotherhood in the Diocese of New York was a joint one of seniors and juniors, and was held at Ascension Church, Richmond borough. Rain came in torrents the entire afternoon, yet 52 Juniors and 68 Seniors attended. Evening Prayer was said in the church by the rector, the Rev. Pascal Harrower, and at the principal conference the Rev. F. S. Smithers, Jr., of Holy Trinity Church, St. James' parish, Manhattan, gave the address on the "Brotherhood Hymn." He doubted if the hymn contains the specific Brotherhood of St. Andrew call, and thought it rather a call to Christian duty. That it should mention work before it does love strikes some people, he said, as wrong, but he declared it right, in that love for Christ often grows out of work for Him. He analyzed a call, and said the more definite it is the more likely are results to follow. The meeting was held in the new parish house of the Ascension, not yet quite complete, and built at a cost of $15,000.

Almost 1,000 students are in attendance at the summer session of Columbia University, fully 300 more than last summer. About one-half of them come from the city, and the others represent a dozen far away states, Porto Rico, Canada, Cuba, and Japan.

THE EPISCOPAL CHURCH, THIRTY-FIVE YEARS AGO, IN THE DISTRICT OF COLUMBIA.

IN THIS present era of mutual trust and good feeling among Episcopalians of all phases of Churchmanship in the District of Columbia, with noble and well-appointed chancels in the many churches, and bright groups of well-trained vested choirs, and prosperity visible everywhere, it may be interesting to cast a reminiscent glance back to 35 years ago, when the writer began his ministry in Washington.

Thirty-five years ago there were not half a dozen rectors in the District of Columbia who preached in surplice and stole. Thirty-five years ago there was not a vested choir within the same geographical limits. Pulpits were conspicuous essentials of church furniture in those days, as they rose in towering loftiness to emphasize and glorify the eloquent utterances of the black-robed orators on their dizzy summits, while behind this lofty landmark, seemingly ashamed of its poverty-stricken appearance and utter insignificance, was the forlorn little chancel, with its ragged and faded carpet, its chairs of corresponding condition, and its "communion table," perhaps a rough pine box, without a lid, turned upside down, over which as "a mantle of charity," was thrown a cloth of varied color, to hide its nakedness. This chancel picture of thirty-five years ago is not one of the fancy, but is literally correct. It was not the chancel of some poor and humble congregation in the outskirts or slums of the city. So far from that it was a chancel whose church was in the very heart of the fashion and refinement of Washington, and whose congregation was made up of that class of people—people who possessed the highest and best traits of human nature—who were all that was lovable and charitable—but who, at the same time, reflected the ideas of their day and generation regarding the chancel of their spiritual Mother. The church whose chancel of thirty-five years ago I have just described, is to-day one of the most beautiful of this beautiful city in its interior, though its quaint exterior is about the same as ever before. It is now thoroughly Churchly in all its inner appointments. Like the King's daughter, as described in the 45th Psalm, it is "all glorious within."

While Ritualism, thirty-five years ago, had not developed even the outlines of a mouse when compared with the massive proportions of the lion of Evangelicalism, still, amusing as it may seem, an indefinable dread of it cut an immense figure in apprehensive imaginations of the District. Meetings in some of the large churches of the city were held for offensive and defensive operations. Hot thunderbolts were hurled against it, and the tiny mouse of Ritualism seemed to discover that its safety lay in its extremely small proportions.

Party feeling ran high in the District in those days, and the "Lows" had no dealings with the "Highs," unless by barest courtesy, as gentlemen. The "Lows" regarded the brother who preached in surplice and stole as a "Romanizer," while it sometimes happened that the brother who preached in white regarded the brother of the black preaching robe as having suspicious affinities for Methodism. Thus there was a mutual distrust between the clergy of the black preaching gown and their brethren of the few in number who delivered their message from the lectern in a white robe. If possible, the laity were even more intense in their partisan feeling than the clergy. But, when matters had reached their worst they suddenly began to mend, and to mend with rapid strides. In the fall of 1873 a Bishop-leader who had once served in the Methodist ministry, broke from the battle-line of the Church Militant, vainly expecting that the entire wing of the clergy of the black uniforms would follow his leadership. It happened, however, that he "reckoned without his host," for when the hour of trial came, the men of the black preaching gown proved that, with very few exceptions, they were just as loyal and true to their dear old Mother Church as were their brethren of the white surplice; for, when the shock of surprise had passed, and people had recovered their breath and looked to see the extent of the stampede, the joyful discovery was made that, excepting a few restless and unhappy spirits, the vast body of the men of the black preaching gowns, in their thousands, were found firmly braced and with closed ranks holding the battle line of their dear old Church, as they

kept the "touch of the shoulder" with their trusty comrades of the preaching surplice.

While the Cummins schism, insignificant as it happened to be, may have been regretted by all at the time, and, perhaps, by none more than its disappointed leader, still it turned out that it was not an unmitigated evil, but rather a "blessing in disguise"; for while it rid the Church of a small handful of discontented unfortunates, who kept up a constant agitation about "Romish germs in the Prayer Book," it was the indirect means of drawing men of various phases of Churchmanship together, by the ties of mutual love for their venerable Mother Church, and in a brotherly confidence in each other. In medical parlance, the Cummins blister acted as a counter irritant, removing the danger and pain of a much greater evil.

By a curious coincidence the "Cumminsites" and the black preaching gown departed together from the Protestant Episcopal Church, where they are still to be found in a formal, though not very harmonious, partnership. Perhaps the day may come when those wandering, wayward ones may turn with longing eyes and retracing steps to the friendly old homestead which they forsook in their hotness and impulsiveness. Perhaps! Who can tell? Some have come back. Others may.

Washington, D. C. McK.

WHY I BELIEVE IN GOD.

By the Rev. Charles Fiske.

AN INCIDENT is related of a certain eminent astronomer that shows how men, in the name of reason, are guilty often of the most irrational conduct. The great scientist had a friend who strenuously denied the existence and power of God. The astronomer had with much care constructed a concave in miniature, upon which he represented all the planets and stars in their places, together with their evolutions and courses. One day this friend came to see him, and noticing the ingenious piece of work, asked, "Who made that?"

"Who made it?" repeated the astronomer; "why, nobody; it came by chance."

"Nonsense," said his friend; "really, who made it?"

"Nobody," came the reply again, "it came by chance, I tell you."

"Don't be absurd," was now the response, in irritation. "Someone must have made it. Why don't you tell me who it was?"

Then the astronomer, turning to his friend, said:

"This poor miniature which I have made to represent what God has created in the universe you say cannot have arisen from an irresponsible cause; and yet you tell me that the wonderful and mighty works around and above us are a mere fortuitious combination of atoms. How do you explain your inconsistency?"

The anecdote will illustrate one of the arguments that convince us of the existence of a supreme Creator and Ruler of the universe. Every effect must have had an adequate cause, and every design must have had a designer. Were I to find a watch, wonderfully calculated to fulfil the evident purpose of its manufacture, it would be absurd for me to suppose, just because I could not *see* the maker of it, that it came into existence by a mere chance, that somehow the various parts accidentally fell together and fitted into each other with perfect correspondence, and by a fortunate coincidence were able to mark the passage of time. Seeing the watch, noticing the evident design in its various parts, and observing the precision with which the mechanism does the thing it was manifestly intended to do, I cannot but say, Surely this thing had a maker. It is not by a lucky chance that the parts have come together and can do what I see them doing; someone *designed* it to do this; someone *made* it so that it would accomplish that for which it was designed. In other words, when I see a watch I know that there must have been a watch-maker.

Now, in something the same way, when I look at the world about me, when I see its manifest harmony of design, when I realize how perfectly it fulfils that design, I say again, This also must have had a Maker; some One must have brought it into being; some One must be responsible for all its wonderful perfection of movement, its correspondence of part with part, its harmony of action with action.

If I am impelled to this belief when I think of the universe as a whole, much more am I forced to it when I examine in detail some one of its myriads of marvels. Take, for example, the human eye. Could anything be more exactly fitted to fulfil the function of sight? Think for a moment of the retina, which receives the impressions from without. It is made up of numerous tissues, forming a sort of mosaic, one square inch of which receives twenty million impressions, while sixty million millions of light vibrations enter into it every second of time. Each ray must act upon but one part of the retina, for unless there were some such special arrangement there would be no image formed, any more than the light entering through an open window forms a picture. Think, again, of the functions of the cornea, or of the aqueous and vitreous humors, or notice the external parts of the organ: the eyebrows are sponges which catch the moisture and dust from the forehead; the eyelids are a protection against hostile matter; the lashes are fans, to keep away dirt and insects. And where was the eye made? when? how? It was formed in the maternal womb, long before it could be put to use, wholly separated by solid barriers from the external world. Without those walls was light; within was forming an organ to perceive the light. It is as if in a dark cellar a blind workman should fashion a key to a complicated lock outside.

Now consider that the eye is but one of a million wonderful things that go to make up this wonderful world, and you will see why we are compelled to believe that the universe did not come by chance: it was designed and created, and its Creator must be an intelligent Being, of infinite wisdom and power. Nor must you suppose that such scientific theories as, for instance, the Darwinian theory of evolution, would invalidate this argument. Darwinianism is merely an explanation of *how* things became what they are, not a denial that there is a God who gave them origin and made them capable of progressing from a simple beginning into richer, fuller harmony and growth.

Again, think of the beauty as well as of the utility of this world of ours. Beauty, like truth, is a reality outside of ourselves. It must have its seat somewhere—and the existence of relative beauty here implies perfect beauty in Him who made this earthly splendor. Finite beauty implies infinite beauty; the beautiful landscape, cloud, sunset, face, figure, are but drops in the great ocean of beauty. Once more, beauty has a strange, mystic power; we cannot explain it, nobody can explain it. And so it prepares us for the profound mysteriousness of God, from whom all beauty comes. Clouds and darkness are round about Him. With God, and the thoughts of God, there is always for us an inherent, unfathomable, spirit-stirring mystery.

If the world that lies about us, in its usefulness and its aesthetic charm, tells us of a Creator, of infinite wisdom, boundless power, and deepest mystery, the world that lies *within* us tells of the personal existence and moral grandeur of this infinite Creator. When I look within, at myself, I know that I am a *person,* a being with a separate existence; I am myself, and am quite distinct from all that lies outside of this self. And, moreover, I am a person who distinguishes between right and wrong; I have an innate sense of goodness; I know that there is righteousness and unrighteousness, and I know that I am a free moral being, who can choose between them. So, because *I* am a person, I know that God must be a Person as well; because I have this sense of right and wrong, I know that He who made me, because He created this sense in me, must also be a Moral Being; because I feel morally responsible, I know that this higher Moral Being must be One who holds me to such responsibility. He who created cannot be less than the infinite expression of His own creation, and because I am what I am, God must be something like me, only in Him the likeness is carried to perfection.

Therefore, I believe in God. I believe He made the world and all that is therein; it must have come from some hand, and I believe it came from His. I believe that He is a Person, because I know that I am. I believe He is a Moral Being, because He gave me my sense of morality. I believe in God, and I cannot get away from this belief. The world within and the world without, the voice of conscience and the voice of nature, tell me that there is one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible.

ANSWERS TO CORRESPONDENTS.

[*Continued from Page* 438.]

number of years, though the practice has not quite died out in country churches in some Dioceses.

B.—(1) A representative R. C. weekly in this country is the *Catholic Transcript,* Hartford, Conn.

(2) Of the Altar Lights, only the two distinctive Eucharistic candles should be lighted at a burial, unless there be a solemn requiem celebration in connection with it.

Inquirer.—There are standard works on Memory training by F. W. Eldridge-Green and D. Kay, but we are unable to speak as to their value.

BROWN BROTHERS IN CHRIST.

By the Rev. John A. Staunton, Jr.

II.

I HAVE no power to describe the zest with which the people enter into the celebration of their *fiestas*. Perhaps the accompanying photographs will help to give some idea of what a festival celebration is like. They were taken in Argao on the feast of St. Michael the Archangel. Many of the faces are of men I know personally, and there are some fine fellows among them. The first picture, which is taken from the top of the church tower, shows how the streets are prepared for the passage of a procession. Arches of bamboo are beautifully decorated in day time with colored paper, palm branches, and flowers, and further, in the evening, with multitudes of lights.

1. ST. MICHAEL'S CHURCH, ARGAO, CEBU.
2. STREET SCENE DURING THE CELEBRATION OF MICHAELMAS, ARGAO, CEBU.

1. CARRYING THE CROSS. FLOAT CARRIED IN GOOD FRIDAY PROCESSION, CITY OF CEBU.
2. STREET DECORATIONS FOR A FIESTA, ARGAO, CEBU.

As the procession passes, houses are lighted up, colored fires burn, and every one is eager with enthusiasm. First come acolytes and cross-bearer in red cassocks and white surplices; then long double lines of children in the best clothes they can command; then women with white veil head coverings such as they always wear in church; then men in white suits, with black derby hats, their very best dress. The statue of the Patron Saint, of our Lord, of the Blessed Virgin, or of groups representing some scriptural or allegorical subject, pass one after another, accompanied by as many bands of music as can be obtained for the occasion; for processions are not infrequently half a mile long. Somewhat in advance of the principal float walks the President of the *pueblo*, the municipal Treasurer, Secretary, Justice of the Peace, and the Councilors from the *barrios*. Then the censer boys perfume the air with clouds of fragrant incense immediately in front of the statue or group. Following this float is the Padre of the parish, and probably two other priests, in rich silk vestments. They look very dignified, but if you show that you know them they will be apt then and there to give you a kindly nod of recognition. In a somewhat wide acquaintance with these native priests I have never yet seen formalism push courtesy into the background. More than once I have been invited to occupy a place in the sanctuary, though dressed in my khaki travelling suit, during the singing of High Mass, and though it was known that I was not a Roman Catholic. Courtesy first, is the invariable rule.

Show the picture of St. Michael's Church, Argao, at nine o'clock in the morning to the person who tells you that men do not go to church in the Philippines. The procession having passed through the town is just re-entering the church. If you look closely at the picture you can see three of the floats which have not yet been moved inside. All of these men gathered on the plaza will in a few minutes be kneeling within the church, taking their part in the High Mass which is about to be celebrated. The women and children have already gone within. Men on the tower are ringing the big bells in the Filipino fashion by turning them over and over. As the photograph was taken, a bell swings out at the left.

When the Mass is over, the merry-making begins. The floats and some of the statues are carried off to the houses of those who are privileged to keep them until they are again needed for a feast. The town band goes with them and a crowd of happy people, among whom are musicians, policemen, dummy giants in the most grotesque costumes, and boys who shriek and howl at the top of their lungs and flourish wooden swords. I have been fortunate in obtaining a picture of the float of St. Michael and the dragon on its way back from the church. It is a group which one would be apt to say was exaggerated, so crowded is it with figures, but for one's knowledge that the camera does not lie.

But all processions are not festival in their nature. The solemn and the tragic side of Christianity is equally taught to

the people, through statues and groups drawn in solemn procession. I have never heard a sermon on the Passion which appealed so forcibly to the imagination or roused the mind so actively to a sense of the physical reality of the events of Holy Week as the procession I witnessed during the solemnities of last Good Friday. And I can not conceive any more effective method of teaching Christian truths among ignorant people than has been adopted by that branch of the Christian Church which has taught these people in the past. The scenes are terrible in their realism, but enduring in their effect. I wish to express my deliberate conviction that the Filipino people as a whole have a more intimate knowledge of the facts of our Saviour's life to-day than they will have fifty years hence, when religious processions have been practically prohibited by law* or abandoned through the influence of American Protestantism. The Episcopal Church can be in these Islands for no higher purpose than to save souls from the shipwreck of faith which is bound to result. For many different sects have already started campaigns of proselytism with teachings varying as widely as the tenets of individual preachers.

I notice in the printed report of a Secretary of a prominent American Board of Missions (not our own), the statement that of the inhabitants of these Islands, "nearly all are heathen with a thin veneer of Romanism of the mediæval-Spanish type."

Of course all depends upon the view point: but from our point of view, is the statement correct? There is but one way of telling: one must live, at least for a time, among the people.

On a recent trip to the west coast of Cebú I visited the native priest who has been *cura* at Balamban for a great many years. I went to his house in company with the school teacher, now the only American in the place. The old man had been turned out of his large and commodious residence by the American soldiers who had until lately occupied the town. The officer in charge, a lieutenant, wanted the house for the use of himself and his wife. So the old priest was told to move out, and he still occupied a neighboring and very dilapidated *casa*. Although the soldiers had now been withdrawn, Padre Benito had not yet moved back, for at his age, which was more than seventy, house-moving was a formidable task. The old man received us kindly, and, according to the invariable Filipino custom, had his servant bring us wine and tobacco.

We chatted for some minutes with him about various topics, about his *pueblo* and his people, and about his books—for he had many in Spanish and Latin on his desk and on his shelves—when the sound of music drew us to the window to witness a passing procession. Long double lines of men, women, and children passed slowly and with great reverence, chanting an antiphonal litany. Every night, Padre Benito told us, a procession perambulated the village praying God to avert the epidemic of cholera, from which neighboring towns were suffering. For a month, said the old priest, the good Lord has spared us. Perhaps He will hear our prayers and will turn away the evil. I could not help contrasting the dependence of these people, said to be fatalists—and "heathen," forsooth—upon the pity of a merciful God who hears prayer, with the type of American fatalism—and heathenism—which in similar cases trusts wholly in disinfectants. It seemed to me, too, that the native temper of mind was very much in accord with that which our Prayer Book seeks to inculcate in its collects, its litany, and its penitential offices.

Would it not be a just retort to the above mentioned Secretary of Missions, for a Filipino to say after returning from a hurried trip to the United States, "Nearly all Americans are heathen with a thin veneer of Protestantism of the modern-English type"?

If the Filipinos are heathen, then I do not know the meaning of the word. But they are not heathen; they are Christians; and as good Christians as you or I—to cite shining examples. No doubt they would be more useful citizens if they were more highly civilized, and better scholars if they were more highly educated, and perhaps—perhaps—better Christians had they been living under more modern conditions. Let us by all means extend all of these influences. Let us teach the Filipino to appreciate Greek literature, and to apply modern science; let us in a truly altruistic spirit enrich ourselves from Filipino products in order to show the natives how it may be done; but let us not think it possible to benefit the inhabitants of these Islands by destroying, or ignoring, that which is the best feature of their life—their common Christianity.

* In Manila formal request must now be made in advance, and be acted on by the municipal authorities, before a procession may be held. The effect of this is greatly to reduce the number of religious processions and to destroy their spontaneity. Doubtless under the modern life of the city this legislation was necessary.

ANGLICAN RELATIONS WITH MORAVIANS.

IN ITS issue of July 1st, *The Moravian* of Bethlehem, Pa., and New York, says:

While the subject of Church Union is being freely discussed among various communions in our country, the members of our Church in the British Province are taking active measure towards bringing about more friendly relations with the Anglican Church by exchange of pulpits and otherwise. In discussing this subject, which is to be brought before the approaching Synod in Great Britain, the Editor of *The Moravian Messenger* says: The committee appointed by the London Synod have issued their report, which is now in the hands of most Synodals. Everyone must acknowledge that the committee have done their work most carefully and conscientiously. The report is clear and, considering the magnitude of the subject, exceedingly concise. The history of what has already transpired between the Anglican and Moravian Churches on the question is given, and anyone who carefully reads the pamphlet will be able to form a good idea of how matters stand at present. In order that our readers may see what the committee propose, we give the resolutions, which are as follows: 1. "That this Synod of the British Province of the Moravian Church takes notice with great pleasure of the kindly references to our Church in the Reports of the Committees of the Lambeth Conferences of 1888 and 1897, and reciprocates very heartily the brotherly Christian spirit which they express." 2. "That this Synod adopts the Report of this Committee, and begs to present the Report, through the President of the Provincial Board, to his Grace the Archbishop of Canterbury, in the sincere hope that it may conduce to the establishment of authorized friendly relations, accepted by both Churches, between the Anglican and Moravian Communions."

We thoroughly believe in closer union and fellowship of all communions which are doctrinally and historically similar and related, and sincerely hope that no difficulties will arise which will frustrate the plans for closer fellowship with the Anglican Church. The first question to be settled to the satisfaction of the Church of England, is the validity of our Episcopacy. When that is clearly established, there will probably be no other obstacles in the way. On the 12th of May, 1749, British Parliament, after exhaustive investigation, acknowledged the Unitas Fratrum, or Moravian Church, to be "An ancient, Protestant Episcopal Church," and we express the hope that after 154 years a second investigation will uphold this finding.

A PROMISED SPECTACLE AT THE ST. LOUIS FAIR.

MERE COST and bigness do not constitute excellence, but magnitude is impressive, and money does things. The St. Louis World's Fair, however, has other things to recommend it than size and expenditure. In the first place, the topography of the site favors effects that could not be achieved on the flat of Jackson Park. The view from "The Apotheosis of St. Louis" across the Grand Court along the broad avenue between the Education and the Electricity buildings, thence across the Basin and up the Cascades to Festival Hall and the Terrace of the States, will doubtless surpass any spectacle heretofore seen at a world's fair. This is the central physical feature of the exposition. A crescent-shaped hill crowned by the Colonnade of the States, with the imposing Festival Hall in the centre of the crescent; on each extreme of the crescent, 1,900 feet apart, an ornamental restaurant pavilion; a central cascade 290 feet feet long, with a total fall of 80 feet in twelve leaps ranging from 4 to 14 feet, and side cascades 300 feet long, with a total fall of 65 feet. The water will be discharged into a basin 600 feet wide. The two miles of lagoons have their beginning and end in this basin. The abundant supply of water will be drawn from the city mains, but will be filtered to a crystal clearness. Between the cascades will be gardens. Each of these cascades will be framed in sculpture, consisting of sportive groups of nymphs and naiads and other mythological fancies. The centre cascade will be crowned by a group composition showing Liberty lifting the veil of Ignorance and protecting Truth and Justice. The east cascade will represent the Atlantic Ocean, and the west cascade the Pacific, the symbolism being that the Purchase has extended liberty from ocean to ocean. Assurance is given that the three cascades will completely eclipse the cascade of the Trocadero at the Paris Exposition, the cascade at St. Cloud, and the Chateau d'Eau at Marseilles.—From "The Louisiana Purchase Exposition," by FREDERICK M. CRUNDEN, in the *American Monthly Review of Reviews.*

Helps on the Sunday School Lessons.

Joint Diocesan Series.

SUBJECT—*"Old Testament History, from the Death of Moses to the Reign of David.*

By the Rev. ELMER E LOFSTROM.

THE DAYS OF THE JUDGES.

FOR THE EIGHTH SUNDAY AFTER TRINITY.

Catechism: Commandments V.-VIII. Text: Proverbs xxix. 2. Scripture: Judges ii. 1-16.

THIS lesson gives us a sad summary of the long period in the history of the chosen people. The times of the Judges cover about four hundred years (I. Kings vi. 1). The history of this long period is summed up at the beginning of the book which is to relate in more detail, the various events leading up to the deliverance of the nation by a judge or saviour from time to time, as God raised him up for that purpose.

Fourteen times was a judge sent to save the nation. These came not in regular succession, but as the need required. The inspired writer looks back over the whole period, and he sees a regular succession of events which argues a divine ordering of things, for he sees the same cause always producing the same effect. The people forget God and serve idols; they are punished by being oppressed by their enemies; they cry unto the Lord in their trouble and He sends a judge who delivers them out of their distress; and then the same story begins over again. The same period is also summarized in Psalm cvi. 34-46.

In the book of Joshua we have had demonstrated the irresistible power of the nation when obedient to a faithful leader. Here we see the disastrous result when every man did that which was right in his own eyes (xvii. 6). Again, when a judge is raised up to save them, and they follow him, we see the powerful influence of a faithful leader, yet once more illustrated. But the meaning of the sad story is something deeper also. A faithful leader may influence a nation during the time of his leadership, he may save them for the time from oppression, of their foes, but no permanent good can come to a people save as the foundation of their national and individual life is laid on something deeper and better than loyalty to a leader; that something is faith in God and faithfulness to Him. In that is the only hope of any permanent well being, as illustrated not only by the history of God's chosen people, but by the history of every nation which has risen to any prominence in the world. It is a stern fact that *people cannot forget or deny God, and prosper as a nation.*

To understand the conditions prevailing at the time of the Judges, it must be remembered that the conquest of the Canaanites was only nominal and partial, as shown in a former lesson. The Israelites had disobeyed God and failed to drive out of the land the Canaanites whom they conquered (Judges i. 21, 27-35). In consequence of this failure on the part of the people to fulfil their part of the Covenant, the Lord, instead of driving out the Canaanites as He had promised to do if they obeyed Him, left certain peoples for a definite purpose; to prove Israel and to scourge them when they went astray, so that they might in this way be brought back to their allegiance to Jehovah (Judges iii. 1-4). We see that this was an act of true loving-kindness on the part of Jehovah; for had they simply been left to prosper in peace when they were serving the idols of the Canaanites, they would so far have forgotten the Lord that they could not have been brought back to His service. From seeing this clearly here, we learn the truth that *God is back of the history of nations,* guiding and overruling the forces which work for the success or failure of each nation. And the principle that makes for success is that the nation shall be true to what God has taught them is right. The history of our own nation can furnish many instances where, because our cause was a righteous one, undertaken in the fear of God and not from any spirit of pride or boasting, "it looks as though Providence had directed the course of the campaign while the army executed the decree"—to make a general application of the words of General Grant about the siege and surrender of Vicksburg. The naval battles of the Spanish War furnish examples which are fresh in our minds of how this principle works. But we must also understand that God may use other nations to scourge, for their own good, the people whom He would have to serve Him, when they are disobedient to Him. There is nothing that happens which may not in some way be made to work out God's plans, and we believe that He often does so use them.

As a direct warning from this period of the history of the Children of Israel, we may learn *how easy it is to forget God when our prayers have been answered or His promises fulfilled.* We are ready enough to promise faithfulness if only our prayers may be answered; but it is another thing to remain true when things go so well that we do not feel the need of God's help, as we did in our adversity. It is much easier to forget God when we prosper than when we are in need. In the Litany we rightly follow the prayer for deliverance in time of adversity by immediately pleading for deliverance "in all time of our prosperity." There is little danger of our forgetting that of which we constantly feel ourselves in need, but when we are so blessed as to feel few needs, and seem to feel that they can be satisfied by money and society (Baal and Astarte), then it is that we are apt to forget God and put Him second to that which we covet. But *because a fact is forgotten does not change its truth.* When the Israelites forgot that they were the servants of God and depended upon Him for all the blessings which they were enjoying, they were not made independent of Him because of that forgetfulness. That was why the evils that came upon them were blessings in disguise. By them they were made to remember their true condition and to act upon that knowledge, when "they cried unto the Lord and he delivered them out of their distress."

Some light on the assigned passage may be thrown by the conclusion of many devout commentators, that Chapter I. certainly relates events before, not after, the death of Joshua. A change in either one of two words in verse 1 may have made the present reading wrong, and it is not unlikely that such is the case. In any event it is very probable that Chap. ii. 1-5 in to-day's lesson relates an event which happened during the lifetime of Joshua, as implied by the verses which immediately follow. And moreover, it is probable that the occasion of its delivery may be identified with the assembly spoken of in Josh. xxiv., our last lesson, in which case Joshua xxiv. 27 is explained by verse 4. Why "all the Children of Israel" were in one place instead of scattered up and down the land according to their several inheritances, is explained by Josh. xxiv. 1, 2.

One other coincidence points to the identity of these times and places. At Bochim, the people "sacrificed there unto the Lord," which shows that they were near the Tabernacle. Now Josh. xxiv. 26 tells us that the stone of witness was "by the sanctuary of the Lord." And finally, both accounts end with the identical words: "And Joshua let the people go, every man to his inheritance" (xxiv. 28, and ii. 6).

"The angel of the Lord," it will be remembered, is a phrase used to describe a Person who represents God Himself, and speaks for Him, without any qualifying phrase such as "thus saith the Lord," speaking often in the first person, and accepting without protest, worship as God. He is therefore identified as the Second Person of the Godhead, who has always in different ways at different times been the manifestation to men, of God.

THE INDIAN'S ATTITUDE TOWARD EDUCATION.

AMONG the Western Sioux there is much resentment felt towards all schools which deprive them of their children. Open hostility is not possible, but there is an undercurrent of antagonism always present, which appears constantly in their efforts to invent every possible excuse to keep the children out of school. This is difficult because, under the present agency system, every child is accounted for and registered, but just as far as possible the parents represent them as being under five years old until they are six or seven, and then rush them on to eighteen as quickly as every kind of invention can do it.

Had the day school, well equipped and well sustained, been the foundation of the Indian educational system, no such open antagonism would have grown up. And the time is not yet past for making it an efficient factor. The whole school system for the Indians promises to undergo a great change and that, too, very soon. With his citizenship will come to the Indian the right to do with and for his children as he pleases, and with this freedom many of the reservation boarding schools will be closed. He will choose, much as his white neighbor chooses, to keep his children at home while they are young, and to send them to the best school when they are old enough. When this condition is brought about, the distant school will have to be good enough to win the respect and confidence of the Indian, or else his child will not go there. With a free choice of schools that in every way compare well with those of their white neighbors the younger Indians at least will fully appreciate what the Government desires to do for them and what they need to do for themselves.—*Southern Workman.*

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

THE ADMINISTRATION OF THE CHALICE.

To the Editor of The Living Church:

IN YOUR answers to correspondents in The Living Church for June 20th, 1903, you say: "If the chalice be turned slightly in presenting it to successive communicants, it will be sufficient to wipe with the purificator after it has been wholly encircled." Is this not all wrong? *Ritual Notes*, p. 42, says: "He must be careful that all receive from the same part." McGarvey's *Ceremonies at a Low Celebration*, p. 49, says: "The priest will communicate each person from the same part of the lip of the chalice from which he himself received the sacred blood." p. 50: "After each railful the celebrant will return to the midst of the altar, cleanse the lips of the chalice with his own lips"; also, "If there is a deacon . . . . . If it be found necessary to remove from the outside of the chalice any of the drops of the sacred species . . . . he gives the chalice to the celebrant, who removes the sacred Blood from the bowl of the chalice with his lips." I take it that it is a pity for such an authority as The Living Church to perpetrate such mistakes or tolerate such practices which savor of meeting-house methods and develope into the filthy and profane "individual Communion Cup."

Yours ever,

Henry, Ill., July 13, 1903. Arthur Gorter.

APPELLATE COURTS.

To the Editor of The Living Church:

THE article in your issue of the 11th inst., by the Rev. Edwin A. White, is a clear presentation of a condition which (with all deference to the Editor of The Living Church) your proposed remedy seems hardly to reach.

Above all other qualities required in any system of jurisprudence, whether civil or ecclesiastical, is *uniformity* in the application by courts of legal principles. Litigants are often obliged to put up with the absence of this quality in courts of original jurisdiction (and it may be assumed that ecclesiastical courts of the first instance are no exception to the rule), but substantial justice is generally attained if a reasonably certain application of legal principles is assured on appeal.

Your suggestion of a system of intermediate appellate courts, tentatively put forth editorially, seems merely to introduce a further complication, in which uniformity of decision is sacrificed to readiness of organization.

If the adjustment of legal rights between individuals were all that were required, such a system might be sufficient. No one would be injured by a lack of uniformity of decision but the immediate parties to the appeal. The questions, however, which are most likely to get before such tribunals are questions affecting the status of the individual. They resemble proceedings *in rem* of civil law, and as is the case in all such proceedings, it is most important that, so far as may be, decisions involving questions of "doctrine, discipline, and worship" should be based on the same well recognized principles of general law.

You appear to assume that harmony in the possible conflict of decisions in provincial or other intermediate courts, will be brought about through the instrumentality of the House of Bishops acting as the Court of last resort. This might be so if our machinery was so organized as to admit of the frequent assembling of that House as a judicial body. That is hardly possible. A court of last resort might be constructed from among the members of the House of Bishops, consisting, if you please, of the Archbishops of the several Provinces, if a provincial system should be adopted. Such a court could hear and determine appeals from the several intermediate courts—the House of Bishops reserving to itself the right to review, if it was deemed expedient, the decision of any such Court.

The theory of organizing the intermediate courts is the crucial point. Absolute uniformity in decisions is difficult, if not impossible of attainment. A varying membership, however, as suggested in your editorial, would seem to introduce the very element of uncertainty which should be avoided. There would result not only a conflict among the several courts, but it is quite likely that decisions of the same courts would differ materially from each other on identical questions.

This would seem to be a necessary consequence in a system of judiciary where membership in the court is transient, and where judges are not required to be ecclesiastical lawyers.

The method of selection of judges, whether by appointment or election; and the complexion of the court, whether lay or clerical, seem matters of comparative unimportance.

The chief end to be attained is the creation of a body of judges trained in the principles of ecclesiastical law, who shall hold office for life, or for a long term of years, and so be removed as far as possible from partisan clamor and influences. With such a court in every Province—or other arbitrary division of Dioceses—a body of ecclesiastical law would grow out of successive decisions, which would have a weight and influence, as *res adjudicata*, that would be utterly lacking in the decisions of courts selected at random and practically irresponsible.

Respectfully yours,

Tannersville, N. Y. Henry B. Ely.

"UNITED CHURCHMEN."

To the Editor of The Living Church:

ALL true Churchmen will be gratified, no doubt, to learn that in addition to the corporate Dutch and German Reformed action, two more bodies have come out squarely for the right, the Methodist Protestants and the United Brethren having lately formed a union under the inferentially Scriptural name of the United Church, rejecting a proposal to add "Methodist." As the Congregationalists will soon join, another sectarian name will be eliminated, the beneficiaries of the fusion being known as United Churchmen. What a vantage ground they will have for organic union! What a fitting rebuke for sectarianism "at this time"!

T. A. Waterman.

LITERATURE FOR THE HOOPA INDIAN RESERVATION.

To the Editor of The Living Church:

IT IS impossible for any one who has not visited this remote part of the country to realize the opportunity the Church has for distributing religious and moral literature among the scattered peoples of the mountains. The civilized tribes of the Hoopas, Klamaths, and Orleans Indians live along the Klamath and Trinity rivers. Many of them read English well, some belong to different religious bodies who have not followed them to their homes. Among the miners and farmers I find refined people from nearly every state in the Union. Strangely enough, it is left to our Church to do the work among these people, and I am very anxious that she should do her work well.

It may be that some of your readers may be willing to send me copies of Little's *Reasons*, or Kip's *Double Witness*, or books of that sort; religious books and moral books, or Sunday School papers.

If those who desire to send such things will kindly drop me a postal card, I will write them where to send them.

Hoopa, Calif., (Rev.) W. Taylor Douglas.
July 9, 1903.

THE APOSTOLIC SUCCESSION.

To the Editor of The Living Church:

I HAVE just read *The Episcopal Church: Its Doctrine, Its Ministry, Its Worship, and Its Sacraments*, by the Rev. Geo. Hodges, D.D., in which he makes the following statement:

> "Some teachers in the Church hold that the ministry is not an institution, but a succession; that is, that the Church is like a close corporation which depends for its existence upon an unbroken continuity. A violation of the rules governing the appointment of men into this corporation would invalidate their standing. Thus, if ordination by a Bishop were the ancient and regular method of appointment of the officers of an ecclesiastical corporation, then a failure in that respect would make a man no officer at all. In order to be a valid minister, one must be commissioned by a Bishop whose authority can be traced back, step by step to that day when twelve disciples became twelve apostles. Concerning this theory of the ministry, however, the Episcopal Church is silent."

Will you kindly give me through the columns of your valuable paper some information on this subject? I am free to confess that I am one who holds to the ministry through succession, and it was my opinion that this was the doctrine of the

Church and one to which all held. As I understand it, we could not believe one Catholic and Apostolic Church unless we had this succession. As I am very desirous of being more fully enlightened on this subject, any information you will give will be highly appreciated.

Thanking you for your many favors, I am

Columbus, Ga., July 14, 1903. Yours very truly, TURNER E. BERRY.

[The "succession theory" is undoubtedly that held officially by "the Episcopal Church," as is shown conclusively by the Preface to the Ordinal, and as was more fully demonstrated by the Archbishops of Canterbury and York in their exhaustive reply to the Papal Bull condemning Anglican Orders. That upon which the Church may be said to be "silent," is the position of non-episcopal ministries of other bodies. She is silent as to the force of such ministries because they are wholly outside her jurisdiction; but the fact that she requires all non-episcopal ministers to be ordained by Bishops after conformity to the Church, while no such requirement is made of ministers who have already been episcopally ordained, though by Bishops outside the jurisdiction of the Episcopal Church, shows conclusively what is the judgment of the said Church as to the necessity of the "succession theory." The Apostolic Succession in the Church is a fact, however, rather than a theory or a doctrine.—EDITOR L. C.]

HOW DESCRIBE THE CHURCH WHICH CONSECRATES BISHOPS?

To the Editor of The Living Church:

LOOKING through the Journal of the last General Convention of our Church, I found in Appendix VI. 2, certificates and letters of consecration of twenty-nine of our Bishops, which are there published. These are official certificates, showing who were consecrated and to what. Some of them are signed by all the consecrators and others by less than the whole number. Some are very short, while others are lengthy. An examination of these certificates shows what the consecrators thought about the name of the Church. The first certificate so published is that of Bishop Whittingham, who was consecrated in 1840 by Bishops Griswold, Moore, Onderdonk, and G. W. Doane, and they certify that he was consecrated "to the office of Bishop of the protestant episcopal Church in the Diocese of Maryland," etc. "Protestant Episcopal" is printed without capitals. Of the twenty-nine Bishops referred to, the one named above is the *only one* that is referred to as consecrated a Bishop of the P. E. Church. The certificates state that Wilmer, Whitaker, Niles, and Pinkney were consecrated "to the Sacred Office," but fail to say to *what* sacred office they were consecrated. Neither of those certificates mentions "Protestant Episcopal," but they state that the parties consecrated had been *elected* Bishops.

The certificates published as above stated show that Lay, Howe, Auer, Adams, Penick, and Schereschewsky were consecrated "Bishops in the Church of God," and some of these certificates mention that the persons were consecrated according to the order of the P. E. Church, while others do not in any way mention that name. The published certificates show that Thomas, J. S. Johnston, Satterlee, Horner, Kinsolving (of Brazil), Moreland, Edsall, Morrison (of Iowa), Funsten, Francis, Williams (of Neb.), Gravatt, Codman, Anderson, Barnwell, Weller, and Taylor were consecrated Bishops "in the One Holy Catholic and Apostolic Church of God." Most, if not all, the certificates as to the consecration of this last list of Bishops, mention the persons named were consecrated according to the prescribed order of the P. E. Church; yet, when they state to what they were consecrated, they say that they were consecrated to "the sacred office of a Bishop in the One Holy Catholic and Apostolic Church of God." Now, these certificates are signed by all sorts of Churchmen, yet of twenty-nine certificates, only *one* states that the Bishop referred to was consecrated a Bishop of or in the P. E. Church. I, as a layman, should like to know why these priests were not *all* made Bishops of the P. E. Church? What were these Bishops thinking about when they made Catholic Bishops of Protestant Episcopalians? Was not this "hauling down one flag and hoisting another in its place"? Where were Drs. Fulton and Percival when these things were being done? Should such things as these be permitted "while the home is to be saved and the world is to be evangelized"?

Is not "the Reformation settlement" and the Apostolic succession of Protestant Episcopalianism in danger of extinction? When such "stout Protestant Episcopalians" as Bishops Whittle, Peterkin, Burton, Gibson, Kendrick, Randolph, Whitaker, and Capers, officially and deliberately set aside "Protestant Episcopal" and adopt in lieu thereof, as the name of the Church, "the One Holy Catholic and Apostolic," one is prepared for almost anything "Romish." But this they have done. Bishops Dudley and Galleher certify that they consecrated the Rt. Rev. James Steptoe Johnston into the sacred office of a Bishop in the One Holy Catholic and Apostolic Church of God. Could they make a Catholic Bishop of him without his finding it out? It seems so.

Bishops Whittle, Randolph, Peterkin, and Gibson—all good Virginians—certify that they consecrated our near neighbor, Dr. Funsten, another Virginian, to the office of Bishop of the One Catholic and Apostolic Church. Why did these Virginia Churchmen make a Catholic Bishop of Dr. Funsten? They say they did it according to the prescribed order of the P. E. Church; but why use that order to make a Catholic Bishop? Why did they not make him a P. E. Bishop? They could easily have certified that they consecrated him to the office of Bishop in the P. E. Church. Why did they not do it? How could they make of anyone a Catholic Bishop, if they are not Catholics themselves?

If it is proper and allowable to set aside P. E. as the name of the Church in consecration of Bishops, may it not be done in other Church matters? If Bishops have the right to certify that priests consecrated by them have been made Bishops in the One Catholic and Apostolic Church, then any Diocese or parish may legally ignore P. E. as the name of the Church and use the Catholic name in its stead, as the Bishops of all parties have done and do. The fact that the Bishops certify that the statement that the priests now consecrated to the office of Bishop in the One Catholic and Apostolic Church show that the P. E. Church and the Catholic and Apostolic Church are one, and that the latter is as truly the name of the Church as P. E., at least, or that they used the Ordinal of one Church to make Bishops of another Church.

It seems to me that these certificates show that Bishops of all parties in the Church, when performing the most solemn functions, have set aside P. E. as the name of the Church, and adopted the Catholic name. This shows that they preferred the Catholic name to the P. E., because they were not required to drop the latter. They evidently set it aside from choice. The General Convention should follow their example and drop P. E. and substitute the Catholic name. The One Catholic, Apostolic, or the Catholic Apostolic Church would do.

I submit that the acts of Bishops to which I have referred shows that the most extreme Low Churchmen have from choice, and not in obedience to any canon, ignored P. E. and substituted the Catholic Name for it, and that this indicates that they preferred the historic name. W. M. RAMSAY.

La Grande, Oreg., July 14, 1903.

AS TO "JUGGLING WITH ENGLISH GRAMMAR."

To the Editor of The Living Church:

A CRITIC should avoid laying himself open to criticism. The following sentence occurs in a communication published in your issue of July 4th:

"I hardly know which to admire most, the splendid lie or the dreadful juggling with English Grammar."

According to the rules of English Grammar, the word *more* should have been used in the above sentence instead of *most.*

In the same communication we read: "Having been a presbyter of the Diocese of ———— for thirteen years and a half, will you kindly do me the favor," etc. Grammatically, this means that THE LIVING CHURCH has been for thirteen and a half years a presbyter of the Diocese referred to!

Truly, the critic of "juggling" seems to be a sad "juggler" himself. HENRY M. BARBOUR.

July 14th, 1903.

ANGLICAN ORDERS, "COMMONLY KNOWN AS RITUALISM."

THE enclosed cutting from the Omaha *Daily Bee* of July 14, containing the valuable information that by "Anglican Orders" are meant the Ritualists, is surely worthy of a place beside the Crucifer who was carried before the Choir and the Thurifers who were swung in Procession, not to mention Lady Wimborne's Donkey:

"VALIDITY OF ANGLICAN ORDERS.

"The decision of Pope Leo on the validity of Anglican orders aroused bitter controversy in Great Britain, and to a lesser degree in the United States. The Anglican orders, commonly known as the ritualists of the Church of England, led by Lord Fairfax, had advanced so close to Rome that but a few steps were necessary to enter

that communion. They contended that their forms were practically unchanged since the reformation and therefore historically correct. Pope Leo decided adversely on the claim, holding the forms of the orders to be invalid, since the time of Elizabeth. The main point of the decision was that during the reign of Edward VI. the forms or ordination were protestanized."

Yours Sincerely,
WILLIAM JAMES MOODY.

Falls City, Nebraska, July 14, 1903.

THE ILLINOIS FLOODS.

To the Editor of The Living Church:

I AM writing to try and thank you and THE LIVING CHURCH for all your kindness and helpfulness. I have no words to express it, only the emotions of a grateful heart that cannot write.

I have received so far, all told, about $900 and a plentiful supply of clothing for the present. Almost all of it has come in response to the Appeal in THE LIVING CHURCH. Some little is still coming in. Things are settling down to their normal condition. The immediate needs of most of my people I have been partially able to supply. I have yet almost daily applications. My work is badly crippled and will be for some time. But this I must stand and be, to a large extent, the personal loser and sufferer.

The water, stagnant and covered with a horrid green scum, still lingers in many places. There is quite an epidemic of diphtheria, and I am now spending my nights sitting up with two of the children of my parish who are very ill with it, and whose parents are worn out with watching and cannot give help.

With kind and grateful regards, I am
East St. Louis, Ill., Yours faithfully,
July 15, 1903. JOHN C. WHITE.

THE EX-ROMAN MISSION AT SLOVAN, WIS.

To the Editor of The Living Church:

YOUR Roman correspondent at Princeville, Ill., has given his version of our Slovan mission. He tells us that "The Bishop (R. C.) then issued a circular dealing with Anglicanism, its rise and orders, which seems to have settled things pretty well in Slovan."

I am sure your readers would all be interested to see Bishop Messmer's circular dealing with Anglicanism, especially as to "its rise and orders." Cannot Father O'Neill produce it? Perhaps it would "settle things pretty well" elsewhere. If it explains Anglicanism as easily as Father O'Neill explains the Slovan affair, it would certainly be interesting reading.

Fond du Lac, Wis., Yours truly,
July 20, 1903. B. TALBOT ROGERS.

THOREAU WAS A LOVER OF CHILDREN.

THE COMMON NOTION that Thoreau was a mere stoic, without much feeling for others, is a great mistake, as anyone who studies his writings will discover. He was reserved, and as shy as an Indian of expressing emotion. But he was fond of children, and children were fond of him; and there are passages in his letters, still more in the diaries, which show that he had a deep vein of pity. The episode of little Johnny Riordan, who is spoken of now and then in the diary, sometimes by name and sometimes as a nameless urchin, is sufficient proof of this fact. "They showed me Johnny Riordan to-day, with one thickness of ragged cloth over his little shirt, for all this cold weather, with shoes having large holes in the toes, into which the snow got, as he said. . . . . This little specimen of humanity, this tender gibbet of the fates, cast into a cold world with a torn lichen-leaf wrappped about him. Is man so cheap that he cannot be clothed but with a mat or rug? That we should bestow on him our cold victuals?" In another place we find this description of Johnny's going to school: "I saw a little Irish boy come from the distant shanty in the woods over the bleak railroad to school this morning, take his last step from the last snow-drift on to the schoolhouse doorstep, floundering still—saw not his face, nor his profile, only his mien! I imagined, saw clearly in imagination, his old, worthy face behind the sober visor of his cap. . . . . Here he condescends to his A, B, C without a smile, who has the lore of worlds uncounted in his brain. He speaks not of the adventures of the Causeway. What was the bravery of Leonidas and his three hundred boys at the Pass of Thermopylæ to this infant's?"—From "Books About Nature," by HENRY CHILDS MERWIN, in *Scribner's.*

IN THE CATHEDRAL.

BY ANNE SIMONS DEAS.

"Lo! they break down the carved work thereof with axes and hammers." . . . . .
. . . . "That Cathedral, boundless as our wonder," . . .

I WAS weary, for I had wandered far. The shade tempted me, and throwing myself down at the foot of one of the tall pines, I watched the white clouds floating slowly across the blue sky, and listened to the wind sighing through the branches over my head.

* * * * * * * * * * *

I stood in a vast Cathedral—so vast, that the arches of the roof seemed to shoot up into obscurity, and I could but dimly descry even where they sprang from the lofty clustered columns. Below, the tesselated pavement stretched far away, and at the end of the vista of noble columns, I saw the gleam of gold and precious stones where the tapers burned upon the high altar. Vast as everything was, the proportion was yet so perfect that it was not until I had carefully compared my puny stature with the lofty arches, and with the colossal saints and martyrs gazing calmly down from their niches, that I could begin to realize the grandeur of each part. Marvellous, too, was the perfect finish of each detail. The loftiest column and the smallest leaf in the ornamental tracery, were wrought with the same precision, as if each had been the sole object of the Architect's care and skill.

In the choir stood the mighty organ, built of precious and costly woods, and carved with quaintly beautiful devices. Its rows of polished keys lay open, seeming to wait the touch of the skilful fingers that should call forth all their powers, and fill those vaulted arches with rolling waves of sound. Was there no such master hand? Was I alone in that grand Cathedral, where even the odors of the incense seemed scattered by invisible hands? No—on the pavement, made glorious in purple and crimson by the light which streamed through the rich stained glass, I saw a restless, busy, striving crowd of tiny beings, made in human likeness, and gifted with human speech. They were armed with hammers and pickaxes, and each man bore in his hand a rule with which he measured all things. Then I observed that each man's rule differed from all other rules—it being exactly the measure of his own thumb, neither less nor more.

With the rules, as I said, they measured all things—and what ever did not fit the rules—especially those things that were too large to be readily measured—they attacked with incredible fury.

On some things the blows of the hammers and axes fell harmlessly, but much of the delicate tracery was marred, and in some places the original pattern was altogether disfigured or lost.

"It is all wrong!" I heard them say. "It should be *thus!*" And the blows fell with redoubled fury.

Some also collected fragments that had been chipped off, and constructed rude huts, saying to each other:

"Look at these! Could anything be as perfect?"

Then I saw that the whole Cathedral was full of these little creatures. They swarmed on the pavement, they climbed the columns, and even reached the statues of the saints in their niches.

"What is the use of these huge masses of stone?" they cried, when their rules failed to measure the flowing lines of the sculptured drapery. "They are ugly and shapeless."

In truth, they themselves were too small to perceive their beauty, and so disfigured them with aimless blows.

A countless multitude attacked the great organ, hewing away the carved work and shattering the silent keys, the mere vibrations of whose mighty tones would have sufficed to destroy whole nations like themselves. I approached the high altar, to ascertain whether that, at least, had not escaped their ravages; but thither, too, they had penetrated. Dazzled and half-blinded by the blaze of the gems encrusting the base of the great golden crucifix, they seemed, on that very account, to ply their sacrilegious hammers with greater violence. I lifted my arm that I might crush myriads at a blow . . . . and lo! the wind was sighing mournfully through the pines, and the white clouds were sailing slowly through the blue of the summer sky.

Father Dolling.

The Life of Father Dolling. By Charles E. Osborne, vicar of Seghill, Northumberland. London: Edward Arnold; Milwaukee: The Young Churchman Co. Price, $5.00.

We are very fortunate in having Father Dolling's life written by a priest who was his curate at St. Agatha's, Landport. The author had the great advantage of knowing his subject in private life and of seeing him under most favorable circumstances for accurate knowledge.

Father Dolling was born in Magheralin, County Down, Ireland, on Feb. 10th, 1851. His father was the landlord of important estates in County Down, and as a young man Robert Dolling assisted his father in collecting the rents.

Although he was born in Ireland, his ancestors were English and French on his father's side and Scotch on his mother's. He was brought up as a strict Protestant. His education was begun at Stevenage, Herts, at the age of ten years. In 1864 he entered Harrow under Dean Butler and Dean Farrar. He entered Trinity College, Cambridge, where he spent about a year and then gave up on account of weakness of the eyes and general bad health. He was nothing of a student at any time and was very impatient of scholastic habits of thought. In 1879 Dolling lived a good deal in London and was an attendant at St. Alban's, Holborn. He interested himself deeply in St. Martin's Postman's Guild and was Warden of one of its houses. It was while there that he acquired his name of "Brother Bob."

At the age of thirty he decided to seek Holy Orders. He studied at the Salisbury Theological College for something over a year, working at the same time in St. Martin's parish in Salisbury. His biographer says: "His stay at Salisbury was a period of his life during which he was somewhat out of his element. His interests were not with the study of theology, Scripture exegesis, and Church history, but with questions directly bearing on the application of God's life to man's need. His impatience of detail hindered his ever being an exact student. But an 'ignoramus,' as he often laughingly called himself, he certainly was not."

Robert Dolling was ordained deacon in Salisbury Cathedral by Bishop Moberly on May 20, 1883. His diaconate was spent in charge of St. Martin's Mission, Holy Trinity parish, Stepney, in East London. He was ordained priest in St. Paul's Cathedral on Trinity Sunday, 1885 by Bishop Temple, afterwards Archbishop of Canterbury. Shortly after being made a priest Father Dolling was offered the care of St. Agatha's, Landport, Portsmouth—a mission of Winchester College. He succeeded Dr. Linklater, and carried on the work on the same lines as his predecessor.

His work in Portsmouth is told by himself in his book, *Ten Years in a Portsmouth Slum*, which had a large sale when he was in this country.

The life in Landport was full of interest and excitement. That part of Portsmouth was full of sailors, soldiers, dock laborers, and hands in the slaughter house, which was close to the parsonage, and street-rows and all sorts of excitements were constant. There were 51 saloons in the parish and a great many houses of ill-fame.

Father Dolling set to work to win these people, and he did win them, aided by his own sisters and many other helpers. During his eleven years there he built a magnificent church besides schools, homes for various classes of persons, a parsonage, and twelve almshouses. His ability to get money was phenomenal, and his attractive power with the people in his parish was equally wonderful. He combined Catholic ritual and doctrine, with Evangelical methods in a way which has never been seen elsewhere. He would have Solemn High Mass and Vespers with incense and all the accessories, and then have a Prayer Meeting.

Just before the opening of the new church a mission was held by Father Maturin and Father Robinson of the Cowley Fathers, Oxford. When the time came for a license to be granted by the Bishop of Winchester, Dr. Davidson, now Archbishop of Canterbury, promises were required which Father Dolling could not make, in reference to Mass for the Dead, and Celebrations without communicants. He therefore resigned and was succeeded by the Rev. G. T. Tremenheere.

Father Dolling advised the people to insist on four things:

1. Solemn Eucharist every Sunday.
2. Confessions in the open church.
3. Daily Mass.
4. Requiem Mass from time to time.

All these things were secured and now obtain in the parish.

In May, 1897, Father Dolling came to this country and preached Missions and gave Retreats until July, 1898. His headquarters were at Castle Point, Hoboken, N. J., but he travelled as far West as San Francisco. He gave the Diocesan Retreat for the Bishop of Chicago, and was offered by him the charge of the Cathedral in Chicago, which he would gladly have undertaken, but that he, on the day before, had accepted St. Saviour's, Poplar, in East London.

He worked at St. Saviour's until his death, May 15th, 1902.

Father Dolling's was a unique personality. He could not be judged by ordinary standards. There was nothing ascetic or puritanical about him. He scandalized stiff and prim English Church people by having dancing, card playing, and smoking in his guild house. He went to the theatre and enjoyed it and advised others to go. He was an inveterate smoker, which drew him very near the men whom he desired to reach in his mission work. He delighted in athletics, and was thoroughly human in all his ways.

Yet he was a celibate for conscience's sake, and spent his whole ministry among the "lowest of the people."

His table was filled with all sorts and conditions of men, from Bishops and college dons to pickpockets and drunkards. He had unbounded charity and never gave up one of his people, but stuck to them to the last.

When he was in America he constantly ran across his old "boys" who had come to this country and had often become respected citizens.

Father Dolling had a very trying way of saying just what he thought, which naturally offended the great people of the Church. He had no respect for "high-and-dry Churchmanship," and he frankly said he did not consider the Book of Common Prayer a suitable book for use in mission work, except the Communion Office. He therefore had various "unauthorized" services in his mission, which brought him into conflict with the various Bishops of Winchester, under whom he served in Portsmouth.

He had intimate friends among the Roman Catholic clergy and dissenting ministers, who saw the glorious work he was doing for Christ, as well as his deep devotion, and so overlooked their differences of faith and practice.

Although Father Dolling had little Episcopal favor in life, at his funeral the Bishop of London assisted, in cope and mitre, and the Bishop of Stepney said the Committal. Bishop Ingram said in his address that "he could bear witness that their dear friend had been a true and faithful priest—faithful to his God, and faithful to his Church." The Bishop concluded by praying "that eternal peace might rest upon him; that eternal light might shine upon him; and that his untiring spirit might yet find work beyond the veil."

We, who knew and loved him in America, will say, Amen.

FRANK A. SANBORN.

A Scotch View of the Sacraments.

The Sacraments in the New Testament. By the Rev. John C. Lambert. Edinburgh: T. & T. Clark. Imported by Charles Scribner's Sons. Price, $3.50 net.

The Kerr Lectures were delivered last January in Glasgow, in the College of the United Free Church of Scotland. The lecturer has given an interesting exposition of a subjective theory of Sacraments, equally opposed to destructive criticism which denies the institution of Baptism and the Eucharist by Christ, and to theories of every type, which view them as veritable means of grace. Mr. Lambert is not a "bare symbolizer," but his interpretation of the New Testament divorces grace from the sacraments in the supposed interests of faith. His independence is unmistakable. He deals somewhat more with commentators than with authorities and is equally free in his handling of both. It is disappointing to note that views which he opposes are not always fairly represented.

His main contention is the necessity of holding to the teaching of the New Testament. He accepts as genuine all its books with which he has occasion to deal. He seeks to demonstrate that the New Testament knows nothing of the "sacramental principle." Although he keenly scrutinizes and condemns the drastic methods of some critics, he is himself ready to dispose of inconvenient texts in summary fashion. "If the baptism described in Titus iii. 5 is one in which the original conception of a symbolic action has been 'transformed into a kind of theurgic action,' then all we have to say is, that to that extent, this representation of baptism is possessed of no direct apostolic authority, and reveals already the approach of those extra-Christian influences which by the middle of the second century had begun to find their way into the Church" (p. 188). It is impossible here to discuss any of his interpretations in detail, but fairly easy in his own words to summarize his conclusions:

I. *Baptism.* "Jesus instituted His baptism as . . . . a symbol of cleansing, on the one hand, and a profession of discipleship on the other" (p. 80). "There is no ground to suppose from anything our Lord said that in itself Christian baptism meant more than was meant by the baptism of John" (p. 77). "Faith and repentance are primary and fundamental, while baptism is secondary and symbolic" (p. 89), "a subjective assurance of the forgiving grace of God in Christ" (p. 127). So St. Paul never "implies that some supernatural function resides in baptism as such, much less that it is the medium of spiritual regeneration. . . . . Being imbued with the Spirit must point, not to the objective fact of regeneration, but rather to those subjective experiences of spiritual quickening and especially to the quickening of brotherly love, which were inseparable from the sacrament of Baptism as administered in the apostolic age" (p. 163). "The full value of the rite must always be conditioned by faith in the recipient, a future faith if not a present faith. The true baptism, the only baptism that can bring God's grace into the heart, is the baptism of the Spirit and not the baptism by water. Baptism is no cabalistic rite. . . . Like the word, it carries within it the possibility of blessing; but its virtue is not something magical, inhering in it in any material or quasi-material fashion; it is a spiritual virtue, like the virtue of the word itself" (p. 238). In a sense, baptism is a "means of grace." Even infant baptism has "special aspects"

which "make it a means of grace and edification to the parents and to the Church, and in due season to the baptized children themselves" (p. 221).

Unsatisfactory though this be from our Anglican standpoint, the protest against "magical" views is one with which we can warmly sympathize. Baptism is no mere charm. Belief that it imparts a germ of spiritual life neither implies this, nor disparages saving faith. On the Divine side, it is the medium of grace; on the human, the test and testimony of faith.

II. *The Lord's Supper.* The Eucharist also is "essentially a thing of symbols" (p. 281). "The elements are not consecrated in themselves, in the sense of being objectively transformed, but only as they are received by faith from the hands of Jesus as the appointed symbols of His Body and Blood" (p. 352). The lecturer repudiates all "literal and materializing conceptions," especially Anglican explanations of "Real Presence." Not that he denies mystery in the sacrament. "There must always be an unfathomed mystery at the meeting-point of the seen and the unseen, of the human and the divine, of grace and the means of grace" (p. 241). Nor that he minimizes the effects of Communion. He shrinks from saying directly that we receive in the Eucharist itself the Body and Blood of Christ, and yet in many paraphrases implies that we do. The Lord's Supper is a "commemoration of Christ's death of sacrifice," "a means of communion . . . . real communion with Christ Himself," "a pledge of Christ's promised return and a foretaste of future fellowship" (p. 316). It is "a perpetual spring of blessing," "a special manifestation of His presence and grace" (p. 404). It "brings us through faith into immediate contact with Christ Himself . . . . into a personal and vital communion with Him who is the very life of our souls" (p. 422). This perplexity in which devotion finds itself, wishing to say more than theory permits, best appears in the following comment on St. Paul's doctrine: "The communion of the Body and Blood of Christ on the part of the Church cannot mean a real participation of that body and blood . . . . (yet) there is a real communion of the Christian with Christ, and while participation in the bread and wine is the outward means through which this communion is brought about, the Lord's body and blood are not objectively present in the elements!" (p. 372). Does not this, while denying it, imply what most of us mean when we speak of "the Real Presence"?

Naturally the Kerr lecturer finds little support for his views in the writers of the early Church. As regards the Eucharist, he would agree with Harnack that "the Gospel was crushed down, depotentiated, and disfigured by the Church." The conception he finds in the New Testament is "gradually revolutionized" by association with "magic and mysteriosophy." For the beginnings of this, Justin Martyr (Why not Ignatius?) is held chiefly responsible. "And when we come to Cyprian, Justin's fatal bud has blossomed, if it has not yet become full-blown" (p. 413).

The perusal of these lectures, or any similar exposition, must, we think, deepen the impression that it is those who maintain the "sacramental principle" who find themselves at home, not only in the ecclesiastical writings of the second century, but in the canonical writings of the first. The theory of continuity in Church history fits the facts so much better than the theory of cataclysms. The Kerr lecturer appreciates this when it suits his convenience: "It is hardly credible that if Christian baptism were a thing of later growth, not the slightest trace should be found of any controversy on the subject at the time of its introduction, and indeed, no sign should be forthcoming of there ever having been time or place in the primitive Church in which baptism was not regarded as authoritative" (p. 53).

Moreover, any study of the Sacraments must show more and more clearly the close connection and inter-dependence of the doctrines of Sacraments and the Incarnation. They stand or fall, are deep or shallow, together. As Irenæus commented long ago: "How will they be assured that this bread over which thanks has been given is the body of their Lord, and that the cup contains His blood, if they do not say that He is Son of the Creator of the world, that is, His Word? . . . . But our view is consonant with the Eucharist, and the Eucharist confirms our view. We offer to Him, His own, thus fittingly announcing fellowship and union of flesh and spirit."

F. J. Kinsman.

If any man compares his own soul with the picture drawn in the New Testament of what a Christian ought to be; if any man fixes his eye on the pattern of self-sacrifice, of purity, of truth, of tenderness, and measures his own distance from that standard, he might be ready to despair. But fear not, because you are far from being like the pattern set before you; fear not, because your faults are painful to think of; continue the battle and fear not. If, indeed, you are content with yourself, and are making no endeavor to rise above the poor level at which you now stand, then there is reason to fear. But if you are fighting with all your might, fear not, however often you may have fallen, however deeply, however ungratefully, however inexcusably. This one thing we can give, and this is what He asks, hearts that shall never cease from this day forward, till we reach the grave, to strive to be more like Him; to come nearer to Him; to root out from within us the sin that keeps us from Him. To such a battle, brethren, I call you in His Name.—*Archbishop Temple.*

Two New Works on Reunion.

Reunion Essays. With an Appendix on the Non-Infallible Dogmatic Force of the Bull *Apostolicae Curae* of Pope Leo XIII. in Condemnation of the Holy Orders of the Church of England. By the Rev. W. R. Carson, Roman Catholic Priest. London, New York, and Bombay: Longmans, Green & Co. Price, $2.50.

Kinship of God and Man. By the Rev. J. J. Lanier. In three volumes. Vol. III.—The American Church. New York: Thomas Whittaker, 1903. Price, $1.00 net.

Father Carson deserves a wide circle of readers. His *Eucharistic Eirenicon,* recently noticed in these columns, has prepared us to expect good things from him, and this volume confirms our expectation. He will not expect us to agree entirely with all that he writes; but, if there is ever to be a mutual understanding in the Catholic Church, we should welcome such charitable statements and arguments for the Roman position as he has given us.

He opens with an essay on "The Evolution of Catholicism," a re-statement of the theory of ecclesiastical and doctrinal development along lines borrowed from the evolutionary hypothesis. His contention is that the Church, like the body—it is called the Body of Christ in the New Testament—grows in form with increasing differentiation of its organs, and continual adjustment to providential conditions. The writer admits that we do not find in primitive days anything which resembles outwardly the modern papal system. But he maintains that the growth which it represents is legitimate, and one which conserves the essential nature of the Church as originally established. The argument is skilful and admirable in temper. But it does not meet our real difficulty. The Roman See at this present time is not satisfied with such a basis for its position. It claims formal appointment by Christ to wield the supreme *magisterium* forever over the Church Militant. Such appointment should be capable of historic proof—proof which is wanting. It is a question of ancient fact—not of subsequent development. If the Roman Church acknowledged that its system was a growth such as Father Carson maintains, we should be much nearer each other. There would be reason to hope that the same principle of growth and adjustment would lead to future adjustments to modern conditions, making for a restoration of Catholic unity.

In the second essay "A Moderate View of Papal Infallibility" is set forth. The writer says that, although the Vatican decree makes an *ex cathedra* papal pronuncement irreformable and independent of any *subsequent* consent of the Church, it does not make such decree independent of *previous* consent. An *ex cathedra* decision, he says, is irreformable because it represents a Catholic consent previously ascertained. It is the "last word" of consent. He points out that the Vatican decree imposes serious limitations upon papal infallibility. An infallible decree (1) must be an *official* pronouncement—no mere expression of the Pope's personal views; (2) must be concerned with doctrine and morals only—the infallibility not extending to statements of related fact, whether historical, geological, or geographical; (3) must be intended obviously to put an end to controversy by a peremptory and authoritative decision; (4) must be intended to bind all nations, peoples, and times. An Encyclical or Bull may fail to satisfy these conditions. In fact the only *ex cathedra* decisions which are accepted "with the consent of all" to be genuine instances of infallibility are the Tome of Leo I. on the Incarnation and the Bull *Ineffabilis Deus,* defining the Immaculate Conception.

Two remarks may be made on all this: In the first place this moderate view is certainly quite unofficial, and is disputed by Ultramontanes. The truth is that the Vatican decree is a compromise and ambiguous. But its specious and generally accepted meaning in the world at large is not that set forth by Father Carson. In the presence of such contrary interpretations, the value of the Vatican decree would seem to be reduced seriously. Secondly, whatever may be said theoretically by Romanists, they must admit, as Father Carson does in effect, that the means by which it becomes known that a papal decree is infallible is *subsequent consent.* It is such consent that Father Carson refers to as determining the fewness of previous *ex cathedra* and infallible pronouncements. The question naturally arises; Is not the decree of infallibility a nullity, so far as it assures anybody that a more effective machinery for the final settlement of doctrine exists than that previously recognized? In the end and in practice, Catholic consent alone determines what is really final. *This consent must determine whether the Vatican decree itself is irreformable.*

We may pass more rapidly over his other essays. "The Social Aspect of Confession" brings out effectually the weakness of the theory that a man's repentance and pardon may be considered as a purely private transaction between the individual and God. The Christian Society has to be taken into account; and the Sacrament of Penance—both in ancient and modern forms—conserves the interests of the faithful at large as mere individualism does not.

"The Kenosis of Christ" is a useful contribution to orthodox doctrine as against Bishop Gore's kenotic theory. The reviewer may be excused, perhaps, for calling Father Carson's attention to his own work on *The Kenotic Theory,* published by Longmans, Green & Co. The truth involved is given further aplication to the Church in a second essay.

"The Maternity of God" is a sound exposition of Divine sym-

pathy and the catholicity of our Lord's Manhood, calculated to set the invocations addressed to the Blessed Virgin on a safe footing. The writer acknowledges that popular practice often warrants Protestant feeling on the subject.

"The Personal Factor in Religious Belief" is a thoughtful contribution to Theism, based upon the data supplied by human personality. By personality he means not merely the intellectual aspect of self-consciousness, but the complex activity of the whole person, including the will and affections. This is sound.

"Anglican Concessions on the Invocation of Saints" is rather an argument for the practice such as will appeal to Anglicans, although Anglican authorities are referred to. The essay is well done; as is also the following one on "The Rationale of Saint Worship." The chief point made in this last is that, since the saints are honored simply and because of their likeness in spiritual character to God, the honor paid them is relative and is ultimately paid to God Himself. Here again, popular practice is often astray, but Father Carson's principle is sound.

In the concluding Appendix our writer rejects emphatically the notion that the Bull condemning Anglican Orders fulfils the requirements of an *ex cathedra* or infallible decision. He maintains that, if new facts come to light, the question may be reviewed once more. His concluding language is: "Theologians expend their ingenuity in explaining away the plain doctrinal teaching of Eugenius IV.; it would require indeed a bold prophet to assert that, under no possible concatenation of circumstances, they will never be similarly employed on the Bull *Apostolicae Curae* of Pope Leo XIII." These are brave and noble words, but they imply more to us, perhaps, than Father Carson means to imply. They suggest that our Roman brethren are in the same boat with ourselves in lacking the machinery which will settle questions as they arise *once for all*. The truth is that God has not provided any such machinery, and man cannot provide it. We are left to a state of probation; in which faithfulness to the Church's sacramental life, rather than an appeal to exact, authoritative, and self-authenticating decisions, is the usual road to truth. "He that liveth the life shall know the doctrine." The infallibility of the Church means practically that real docility and faithfulness to her ways brings inevitably enough light to save souls.

In reviewing the previous volumes of Mr. Lanier's series on *Kinship of God and Man*, we acknowledged that he had written some good things, but crudely, and with certain vagaries which reduced the value of his work.

In this volume he comes more into the open, and reveals more fully his real point of view and practical aim. The result is to confirm us in our judgment. He continues to say much with which we agree, and to say it very persuasively, although crudely. But his vagaries are more pronounced than ever. We deplore sectarianism as much as he does, but his cure is not ours; it disregards essentials which must be retained if the Catholic Church is to be one again.

This is the rock on which sectarianism has split, and, so far as we can see, will continue to split in our day—What are the essentials of the Church which Christ established?

We disagree hopelessly with Mr. Lanier's contention "that however much Christians may differ among themselves, their differences affect no vital point of religion, but are confined to non-essentials."

We agree with him that, if Christians generally accepted the four questions and answers of our baptismal office in good faith, they would be ready, so far as lay estate is concerned, for unity. But such acceptance at this time could only be verbal. We do not believe the articles contained in the Apostles' Creed *in a common sense*, or in one which agrees with the historic significance of that Creed. And, while we all confess that we ought obediently to "keep God's holy will and commandments," the difficulty which keeps us apart is a fundamental disagreement as to what this Church, in common with the Church universal of earlier ages, has taught to be essential *contents* of "God's holy will and commandments."

In particular, we believe it to be inconsistent with such obedience for a Priest of this Church to disregard canon law on his individual motion, as Mr. Lanier seems to have done, by giving Presbyterian and Methodist ministers, as ministers, a part as assistants in some of his services.

We mention a few essentials of ecclesiastical observance which Mr. Lanier takes no note of, but which must be accepted before a truly Catholic or stable unity is possible.

Liturgical worship, which he specifies as non-essential, is the necessary form of the Eucharistic Oblation. It cannot be surrendered or made optional without violation of "God's holy will and commandments."

The *Historic* Episcopate—that instituted by Christ and continued by unbroken succession in every age—is essential to the Church as such, *i.e.*, to the organized and visible Church on earth.

The apostolic laying on of hands, the New Testament being witness, is one of the foundation principles of the doctrine of Christ (Heb. vi. 1, 2).

Mr. Lanier falls into hopeless confusion of ideas when he limits the essentials of Church unity to those things without which no one can or will be saved. God has defined the conditions which we *must* fulfil in order "to work out our salvation." If we hope and believe that His mercy will reach those who neglect these ordinances through invincible ignorance—there is no *promise* that He will save them, only our confidence in His mercy—we may not go on to treat Divine ordinances as non-essential for ourselves, as "capable of compromise or surrender" in the interests of unity. To preserve in their appointed place the ordinances, as well as the truths, of salvation, is a duty which must be fulfilled, whether it conduces to unity or not. In fact it is just such a course that is essential to the unity for which Christ prayed.

The "Broad Church" scheme of unity is specious, and is well meant. It is hopeless, because crude, humanly devised, and inconsistent with Divine arrangements. FRANCIS J. HALL.

Other New Religious Publications.

As Others Saw Him; a Retrospect, A. D. 54. With Introduction, Afterwords, and Notes. By Joseph Jacobs. New York: Funk & Wagnalls Co., 1903. pp. 230. Price, $1.25.

This work was published anonymously in 1895 by Houghton, Mifflin & Co., and a second edition in 1899. It now appears under a new copyright by the present publishers with an Introduction over the author's name.

Anything from the pen of Joseph Jacobs will have literary merit. He is a Jewish writer of distinction, a man of great capacity and marvellous versatility. He has produced many books upon very different subjects, covering history and archæology, philosophy, criticisms, fables, and children's fairy tales. He is editor of the "Jewish Library." When he visited this country in 1896, he lectured at Johns Hopkins University, Baltimore, and at the University of Chicago, on English Style.

The subject of his first literary effort, however, was the accuracy of George Eliot's representation of Jewish belief and enthusiastic hope in her novel, *Daniel Deronda*, which he vindicated in a paper published in *Macmillan's Magazine*, entitled "Mordecai: A Protest against the Critics, by a Jew." The present work is in touch with the same strain of thought which is so curiously elaborated in that novel, and justified by our author in the essay referred to, a re-print of which will be found in *The Living Age* for July, 14, 1877.

This book is an attempt to depict the attitude of the Jewish mind toward our Lord during the days of His ministry, and especially those of Holy Week. Twenty years after the Crucifixion a Greek physician of Corinth, Aglaophonos, intensely interested in what he has both heard and read concerning Jesus of Nazareth, and desiring more full and authentic information, is supposed to apply for the purpose to his friend in Alexandria, Meshullam ben Zadok, who was actually a member of the Sanhedrin which condemned "Joshua ben Joseph." This scribe, philosophical, sober-minded, and somewhat neutral in party questions, replies, giving an account of our Lord's appearance, the doubts about His real origin and character, His manner of action, His teaching, and all events concerning Him which had fallen under his personal observation, including a description of the trial, condemnation, and execution.

The "Afterwords" leave the impression of the Nazarene as a mysterious Person, the problem of whose life and death is not entirely solved. Meshullam had voted for His death with doubt and reluctance. The spread of the new cult increases his wonder, but arouses no hostile feeling. He looks back with regret upon the tragic end of the great Teacher. The nation was blinded, as were the Athenians in the similar case of Socrates. But the Martyr Himself must share in the national guilt. His own mistakes and errors led on to the catastrophe.

This account of our Lord carefully avoids the subject of His resurrection and the evidential bearing of subsequent events. It consists of a strange medley of authentic and apocryphal sayings of Christ, a few references to the Gospel narratives, manipulated to suit the author's fancy, together with statements wholly fictitious, added, we suppose, as merely illustrations of what the author imagines to be true.

We have seldom, if ever, read a book so bewildering in its inconsistency and absurdity. So gross a misrepresentation of facts, combined with such a boast of historical accuracy, is startling and grotesque. And yet it is impossible to avoid the conclusion that this is the work of an honest man, and that it indicates the present status of advanced Jewish thought or speculation in regard to the Christian religion. For this reason, a book which in itself is ludicrous and worthless, in another sense is curiously instructive and worthy of deep attention. It ought to stir up our zeal for Jewish missions and intimates the need of becoming more sympathetic with their peculiar difficulties.

The fact seems to be that thoughtful, philosophical Jews are seeking for some middle position in which they may escape the odium of denying notorious historical truth in regard to our Lord, and yet excuse, if not justify, their rejection or ignoring of His claims. The result of their efforts lands them in an imaginary border-land between Judaism and Christianity—a dream-land, so destitute of consistency that their mental state dazes the ordinary intelligence with wonder. It suggests problems similar to those with which Professor Jastrow struggles in his *Fact and Fable in Psychology*.

The question is, how it is possible for the human mind to be so easily deceived, to become so illogical and irrational in any matter involving Divine truth—and most of all, how it is possible for men, wise enough in any other subject, highly educated, learned and cul-

tured, on this particular subject to turn their reason out of doors and fall victims to the most transparent fallacies.

The question, however, presents no difficulty to those who are enlightened by the Gospel of our Divine Redeemer.

Francis H. Stubbs.

Encyclopaedia Biblica. A Critical Dictionary of the Literary, Political, and Religious History, the Archaeology, Geography, and Natural History of the Bible. Edited by the Rev. T. K. Cheyne, D.Litt., D.D., and J. Sunderland Black, M.A., LL.D. Volume IV., Q. to Z. New York: The Macmillan Co., 1903.

We have here the completion of a thoroughly wretched and impertinent performance, in no wise justified by the learning of its editors and contributors.

From the point of view of scholarship we have in many instances learning run mad, and striving to substitute daring conjecture for the contents of concurrent tradition and for historical evidence. From the point of view of animus, we have attempts to undermine many of the facts—including the greatest of all, the Resurrection of Christ—with which our faith in Christianity is inextricably bound up. All this is ostensibly in the interests of truth and without prepossession! The claim is too absurd to be argued. The tone of article after article is simply anti-Christian.

When it is remembered that the chief editor, and a number of the contributors, are priests of the Church of Christ, it can also be seen that we have here a serious specimen of disloyalty to the vocation of ministers of Christ and stewards of the mysteries of God.

It may not be denied with truth that the work contains many articles of merit. But they are overshadowed by those of the quality of Prof. Schmiedel's article on the Resurrection and Ascension Narratives, both of which events are alleged to be unhistorical. W. C. van Manen tells us that the Epistle to the Romans is not St. Paul's. Prof. Schmiedel denies that we have any writings or authentic speeches of St. Peter. The Temptation of our Lord is reduced to myth. The Epistles of Timothy and Titus are described as sub-Pauline.

In the presence of such aberrations it cannot be granted that the work is worthy of rank as a Christian work of reference. We can only say that Christianity has been traduced by its professed supporters, and this on the basis of perverse and purely individualistic conjectures. We cry Shame! not with any fear that the sophistic subtleties of the *Encyclopaedia Biblica* can hold their own, but in the interests of sober scholarship and priestly responsibility.

Francis J. Hall.

The Theology of Christ's Teaching. By the Rev. John M. King, D.D., Principal of Manitoba College, Winnipeg. With an Introduction by the Rev. James Orr, D.D. Chicago: Fleming H. Revell Co., 1903.

This portly volume constitutes a sort of memorial, for its estimable author passed away on the 5th of March, 1899. It exhibits a man of sterling piety and kindly disposition, free from polemical bitterness, although possessed of strong and determinate convictions. It enables us to recognize the truth of Dr. Orr's words—remembering of course that the dissenting point of view determines their meaning—when he says, "that the general lines of the exposition are what would be called conservative. Dr. King stood in 'the old paths' [*i.e.*, of Protestant reckoning], yet not without indications of the modernity of spirit which could not but characterize one like himself, who had studied abroad and knew something of what modern thought meant." As Dr. Orr points out, the very subject of his work is modern—surveying the field of doctrine from the standpoint of the words of Christ rather than from that of scholastic systems of divinity.

The work, within the limit we have just mentioned, is very comprehensive, including within its range the entire field usually covered in systematic divinity. It is impossible for us to take the space needed to review the work in detail. It shows much careful thought, and some very able presentations. But Dr. King, we learn, was engaged in a very wide and exhausting range of labor; and his work lacks the note of distinction which more concentrated work would have made possible. Thoroughness is present and a keen mind is shown; that is all.

He is very sound on the central doctrines of God and of Christology. There is no reserve in his acknowledgment of the true Godhead of our Lord, but his argument would have been much strengthened at one point if he had shown, as the late Canon Liddon and others have done, that the character and claims of Christ compel us to acknowledge that He was either God or not good.

We do not think he does full justice to the evidential value of miracles. He is refreshingly sound, however, as to the objective or instrumental value of the death of Christ. He sees that the Kingdom of God is also the Church, although he is not satisfactory in his treatment of the ministry. He escapes absolute predestinarianism, but falls into the erroneous Lutheran doctrine of justification by faith only. His treatment of Baptism and the Lord's Supper is characteristically Protestant, as was to be expected.

Francis J. Hall.

The Sacraments of Baptism, Related Ordinances, and the Creed. By the Rt. Rev. Dr. George F. Seymour, Bishop of Springfield. New York: Edwin S. Gorham. Paper, 25 cts. net.

Here are gathered ten of the fugitive papers especially adapted to lay people, such as have frequently been put forth by the distinguished Bishop of Springfield. Their gathering into book form was eminently worth while. Most of them have already performed good service in leaflet or tract form or in various periodicals, but at best the influence of such leaflets is transitory and limited. In this more permanent guise, handsomely printed, as are all of Mr. Gorham's publications, the papers will have a more permanent usefulness. Beginning with pithy chapters on Baptism and Confirmation, the Bishop treats of various subjects connected with the Christian life, all of them couched in simple, readable, and convincing language. We imagine the plural in the second word of the title, however, to be an error. The pamphlet is one that is excellent for parish use.

An admirable tractate on *The Catholic Church*, by the Rev. W. W. De Hart, is published at the request of the Bishop of Southern Florida. It takes the form of a sermon delivered at an Ordination, and its explanation of the notes and the nature of the Church is such as cannot fail to commend it to Churchmen generally. We should be glad if the tractate might meet with a large sale. Neither place of publication nor price is stated, but we presume copies might be obtained at about five cents each or less, from the Bishop of Southern Florida, the Rt. Rev. W. C. Gray, D.D., Orlando, Fla.

Fiction.

The Lions of the Lord. A Tale of the Old West. By Harry Leon Wilson. Illustrated by Rose Cecil O'Neil. Boston: The Lothrop Publishing Co. Price, $1.50.

The success of *The Spenders*, Mr. Wilson's still widely read book of last year, will insure a hearty welcome to this his second bid for favor. The first leapt at once into success by reason of its contemporaneousness and its great merit. This volume will have a much more difficult ordeal, its theme being less interesting to the many. The fact that the book is largely historical and sympathetically written from the side of Mormon, makes it well worth while. At the same time, Mr. Wilson's vigorous style and dramatic qualities applied to a period alive with incident, create a most pleasurable illusion, while we cannot love his creations. He shows most abounding courage and large faith in his powers in thus harking away from the love and finances of *The Spenders* to love and fanaticism in the last book. Cruelty and murder stalk abroad through the book, being justified by the creed of this people of whom Mr. Wilson so bravely writes. He goes beneath the surface of things in his attempt to show these reasons and is sympathetic by this much. Here are, for those who wish to read, sermons to convince and convict those who came under the influence of the Prophets of that strange creed of which Joseph Smith and Brigham Young were the representatives. Here are incident and tale most harrowing and repulsive, devilish from our standpoint, sufficient to satisfy the most bloodthirsty reader. Some of these are matters of history, as the massacre of an emigrant train under safe conduct of the Mormons. Around this bloody deed and growing from it is much of the story written. There is love of the most furious type. There is a saner romance running beside this, but most of the passion is elemental, wild, savage, revengeful. We confess only an author of Mr. Wilson's splendid style and imagination could create such fiction.

The Sacrifice of the Shannon. By W. Albert Hickman. New York: Frederick A. Stokes Co.

This is a story of Nova Scotia. The principal part of the romance is taken up with the voyage of an ice-crusher through the Northern ice-floes to rescue Mr. MacMichael and the crew of the *Duncrief*, which was ice-bound. There is a love-story or perhaps we ought to say there are two, in the book; but the real attraction is rather the adventures of the rescuing party. To those who have enjoyed a holiday in eastern Nova Scotia the story will prove particularly interesting.

Journey's End. A Romance of To-day. By Justus Miles Forman. New York: Doubleday, Page & Co.

A trivial story of a young Englishman who had become poor, and who came to New York to get a living. He writes a play for a popular actress, which proves a success, and the story ends with his receiving news from England that by the death of two relatives he is Earl of Oxbridge. He also receives a letter from a lady in England whom he had given up on account of his poverty. She assures him of her love, and says, "All journeys end in lovers' meeting." He writes a note and mails it; but we are not told whether it is to the actress or to his lady-love in England. A sort of "Lady or the Tiger" ending.

God places a crown on the brow of every right purpose.

The Long Shadow.

By Virginia C. Castleman, Author of "Belmont", "A Child of the Covenant," etc.

CHAPTER X.

CHARLIE'S CLUE.

OH, YOU dear little flowers! I have been longing for you to come! The birds seemed only half of spring without you!" cried Charlie, as she entered the fairy dell one day to find the green moss covered with tiny blue blossoms. She began to gather handfuls of the lovely eyebrights—the American forget-me-nots—but as suddenly threw them away, exclaiming, "There! how can I be glad again? how can I love the sunlight and the flowers which Douglas cannot see? No, no, no!" she wailed. "The world is a sad place, for all the spring beauties. I shall never be happy again. Never!" And sitting down among the wild flowers, Charlie covered her face with her two small hands and sobbed audibly.

As she sat thus, a young woman glided into the open space, calling in a hushed voice, "Charlie! Charlie!"

There was no answer, so absorbed was the child in her bitter grief; but espying the little one beside the tree, Eleanora Lee stepped lightly forward and laid her hand gently on Charlotte's bowed head.

Charlie started up, saying in a scared voice:

"Oh! how you frightened me. I am so nervous now, I am afraid of everything, dear Nora. And it is so long since I saw anyone but Uncle Graeme and the working men."

"Speak low, Charlie dear," said Eleanora, looking cautiously around. "I would have come—oh! long ago, but that I have been watched; and I was afraid I should only do *him* harm. Oh, Charlie! what shall we do about it? Everything seems so dark, so dark!" and Eleanora pressed one of the child's hands to her burning cheeks.

"Have you been ill, dear Nora? Everyone seems to be ill now-a-days. Uncle Graeme just moans all the time, and Pointer looks as if she knew all about our trouble; she will scarcely taste any food, and goes into Douglas' room to look for him—but you are faint."

"It is nothing, Charlie. I will sit down here by you, and you will tell me everything that has happened since that dreadful day," and Eleanora seated herself beside the child, one arm thrown caressingly across Charlie's shoulder.

"How pleasant it is to have someone to talk to—someone who loves Douglas, Nora dear. It has been so lonely since mother went away, and we have not had a letter from her for ever so long."

"What did he say—Douglas, I mean?" asked Nora, "when they took him away?"

"Let me think a minute. He didn't say much, Nora; but he looked so noble and spoke so gently, I could cry in remembering it. He said, 'Be brave, Charlie, you are all they have.' And then he walked away as proudly—but he was very pale, and there were drops of perspiration standing out in beads upon his forehead. Oh! if there were anything we could do! Nora, *can't* you think of something? I shall go wild if we cannot save him."

"Hush, Charlie; the way to help him is to be as quiet and brave as possible, and try to find some clue that will help at the trial. I have been thinking, Charlie, that we might search the woods some afternoon near the spot. Perhaps we might find something to prove that he was not there."

"Can't Harry prove it?"

"It is too unfortunate that they didn't walk together all the way back; but Douglas turned off the road just above the chestnut tree to follow the path home, and Harry went on to the Ferry; and people say—his enemies, I mean—that Douglas waited up there until Mr. Lane came by."

"It's not true!" cried the child, vehemently.

Nora answered soothingly. "No; it is not true, we believe; but how can we prove it to be false? Try to be calm, Charlie, and we may find some way. Oh! I've been praying and thinking and thinking and praying until my head aches, Charlie," added Eleanora wearily.

The child's heart was touched. "Won't they let you come over here often, Nora?" she asked timidly.

"It is Norton and my mother," answered Eleanora, "they are very bitter against poor Douglas. Harry is so miserable, too; he and Norton hardly speak to one another; and Norton vows I shall not have anything to do with your family; so I had to steal away, Charlie, this afternoon; and everyone but Harry thinks I am in my own room. I can't stay much longer; but it is sweet and cool out here, and what lovely flowers. If only we could send Douglas some, he would know how the spring woods look in their fresh beauty. Do you often come here alone, Charlie?"

"Not often now," answered Charlotte, sadly. "I used to love to come, but since—since the murder," she added, shuddering visibly, "I can't bear the woods. The last time I was here in November—one lovely Indian summer night, I stole out of the house alone and came to watch the fairies. You know the wood-nymphs dance on moonlight nights, Nora."

Eleanora smiled at the child's earnest simplicity, and said, encouragingly, "Did you find the fairies?"

"They came for just a little while and danced so beautifully on the green moss; but in the midst of it—I think I must have dreamed it, though—a man's shadow fell upon the grass and they fled."

"Did you see anyone, then?" asked Eleanora, looking more and more interested.

"Not exactly—I couldn't say I saw anyone, truly; but someone called my name, 'Charlie, Charlie!' It must have been a dream, but it seemed a real thing. Then I ran home, feeling a little frightened."

"And you say it was in November you had that strange dream?"

"Yes, towards the end of the month, I remember it was."

"Did the voice sound like one you had heard before?"

Charlotte hesitated a second before replying:

"I thought it was my father's voice, Nora; it sounded like him calling me; but it could not have been he, for he would have gone to the house to stay. I sometimes think my father is dead; it is so long ago, Nora, that he kissed me good-bye and said he was soon coming to stay with us all."

"Do you know where he is?"

"He went to Australia to get work and earn money for us to go there to live. Once or twice we heard from him, but it is a long time ago; and I know he would come now if we could send him word about Douglas."

"Why don't you write to him yourself, Charlie, and tell him about it?"

"So I will, Nora; I'll find the address mamma had and maybe he will come. Why didn't I think of that sooner, Nora?"

"If you have any other friends who could help you, Charlie, you should let them know. He will need all the friends and the money we can raise in a short time. Oh, Charlie, I dare not think of the trial. Until then we *must* hope for the best. And to think my own brother Norton should be in league with that terrible Mr. Lane to bring another distress upon us all. Have you any money, Charlie?—for postage, I mean."

"No," answered the child, dejectedly; "and I think Uncle Graeme is saving every cent to pay the lawyer. But wait!" she added, brightening, "I had almost forgot my gold dollar."

"Your gold dollar?" questioned Eleanora in surprise.

"Yes, it was given me for a keepsake by a woodcutter who stayed here one night not long after—after—the murder. He was on his way back to Moundsville, he said, and he was walking, and night overtook him here. Uncle Graeme wouldn't let him pay for his lodging; but as he went away he slipped a gold dollar into my hand and told me it was a keepsake, and that I was to bore a hole in it and put a ribbon in to wear it around my neck as a charm; but I never did it, and the gold dollar is in my little jewelry box at home. Was it wrong to take it, Nora? The man seemed anxious for me to have it, and I didn't like to hurt his feelings; and then, Nora," she added in a low tone, "we are so poor, sometimes mamma would do without her cup of tea, and I thought I would buy a Christmas gift for her and Douglas and Uncle Graeme; but Douglas went away with those dreadful men and mamma went away, and there wasn't any Christmas, after all."

"Poor child!" said Nora, soothingly, "you have had a lonely time. And I will tell you, Charlie, that the gold dollar may be worth more than we imagine."

"What do you mean?" asked Charlotte, with wondering eyes.

"I mean you have a clue, which may help us. We cannot tell yet, and you must say nothing of this to anyone else. Now I must go, dear; it is far later than I should have stayed. Take these few pennies to use, meanwhile, for your letters. You run

on first and don't come out here alone again unless I send word to meet me; it is not altogether safe for either of us. You would know the woodcutter if you should see him, Charlie?"

"Oh, yes! he is a funny little man, almost a dwarf; and he drawls when he talks—in the queerest way. Good-bye, dear Nora!" cried the child, throwing her arms about Eleanora's neck and kissing her again and again; then the two separated, Charlie bounding homeward with unusual gladness in her step.

Eleanora walked more slowly down the mountain path; in truth, care was necessary in making the rough descent; but she was a sure-footed climber, and it was not the steep and rugged way which made her proceed cautiously. The girl was watching the opposite shore for a signal. It came presently—a long, low whistle, to which she responded by a quick wave of her handkerchief; then she ran lightly to the water's edge, and stood in the shadow of a hawthorn tree awaiting the coming of the little skiff, rowed by Harry Lee. As she stepped into the boat, the young man looked up inquiringly.

"Yes, I found her there, sobbing to herself. Poor little thing, she had been very lonely, but she seems more cheerful now; and Harry! I believe at last we have a clue!" and she told him of Charlie's gold coin, mysteriously obtained.

"Heaven grant it may prove something, Nora," the young man answered gloomily. "We have sore need of light upon this foul deed. Oh! that we had not parted company upon that fatal night! Oh, that I had no memory to recall those words! Nora, it will be a sad day for me, the day of his trial. If I thought that words of mine would condemn him, I should commit suicide before then, I verily believe."

"We have need of courage, Harry," said his sister soothingly. "The truth must win!"

"In Heaven may be," he muttered; "not on earth!" and then regretted his words, as a moan broke from the lips of Eleanora.

"Harry, if you fail me, all is lost!"

"I shall not fail you, dearest," he said tenderly. "Forget those bitter words. Surely if prayers avail aught, yours will be answered."

It was dusk as they drew near to the Leeton Beach, and Harry gently lifted Eleanora from the boat, pressing a kiss upon the fair forehead ere he turned to fasten the rope; then they walked silently to the house, but not wholly unobserved. Poor Eleanora had to endure much cross questioning that night from her keen-witted but unsympathetic mother, while Norton eyed her pale face suspiciously at supper time. She pleaded a headache that evening and retired early to her room, but not to sleep. For the first time in her life, Eleanora was learning the weariness of sleepless nights, when the ache of the heart can find no relief in slumber, and a thousand thoughts sweep in endless procession through the tired brain.

Douglas Lindsay, in his prison cell, was happier that night than she, for he slept in sweet oblivion of his own sad lot, and of the grief of those who sorrowed for him.

The hard bed, the cold walls, the utter loneliness, alike were mercifully forgotten in that world of illusions where the young man wandered in his dreams.

(To be continued.)

FRIENDSHIP.

"He that would have friends must be friendly."

Would you have friends—five hundred, less or more,
Throw open wide your hospitable door;
Make it a creed—in which you will believe,
'Tis better far to give than to receive.

Why should you take around a microscope,
To spy upon the faults of friendly folk?
Far better for your peace to shut your eyes,
A trifling grievance causes many sighs.

And never on your friends in judgment sit,
Or try to prove that they are counterfeit.
Why should you keep a crucible to test
Which of your friends are truest, or the best?

If you are friendly, you are sure to find,
Some *real* friends who to *your* faults are blind,
Thank God for faith—far better be deceived
Than not in human hearts to have believed.

MARGARET DOORIS.

THE FLOWERS of youth may fade, but the summer, the autumn, and even the winter of human existence have their majestic grandeur, which the wise man recognizes and glorifies.—*From Amiel's Journal.*

The Family Fireside

NOBLE SENTIMENTS FROM (CLASSIC) PAGAN WRITERS.

BY ABBY STUART MARSH.

BEYOND a doubt, to the Hebrews alone among ancient nations was a full knowledge of God revealed. To them alone was His Word entrusted; for them alone were His mightiest miracles worked; they alone, ofttimes disobedient and seldom rising to the full knowledge of His blessings and benefits, were led by His guiding hand. But did they alone possess the knowledge of God, or was there in the deepest heart of every nation a true recognition of One who must be worshipped in spirit and in truth?

The answer to this question is difficult for lay-folk. History and the writings of the ancients bear their testimony; and let us glance, for a few moments, at what we can glean from them.

Egyptian mummies, monuments, and their oft-repeated statues bear witness to the belief of that nation in the immortality of the soul; the lotus flower, their favorite motive in ornamentation, having for them that meaning wherever it was used. From the Bible we learn of God's care of Nineveh and of the knowledge which led the Magi to Bethlehem; and, in the writings of classical authors, sentiments are found which breathe almost the spirit of Christianity. As Michael Angelo has so forcibly told the world in that wonderful ceiling of the Sistine Chapel, the Sibyls prophesied the coming of the Saviour; and Socrates taught to the Athenian youth doctrines of justice and immortality that were beyond the practical belief of the Hebrew of that day. The nations with whom they came in contact might have learned of the Israelites; as the Egyptians from the time of Joseph to the Bondage; Hiram of Tyre during the building of the Temple; and the Syrians from the household of Naaman; but, judging from their written testimony, it would seem as though God had not left any of the nations of old without the knowledge of a Supreme Power vastly superior to any of the gods which tradition says they worshipped.

Be the question answered as it may, the good can certainly be admired and used wherever it is found; and, to many minds, it is an added argument of the goodness of God that He has not left any nation without His silent witness.

Recent translators and critics read a deeper meaning into Homer's "Pray, for all men require aid from on high," than merely petitions directed to Olympus. Noble sentiments and the deepest touches of human nature are gleaned from the Iliad; but seldom does Homer, as in the sentence quoted above, rise beyond the intrigues and decrees of the Thessalian Mount. He gives as also the true sentiment, "Noblest minds are most easily bent."

From Pindar, we have, "Point thy tongue on the anvil of truth"; but the tragic trio rise to heights of which many a Christian poet has fallen short. The author of *Prometheus Bound* writes, "To be without evil thoughts is God's best gift;" and beauty-loving Sophocles, "In a just cause, the weak subdue the strong." To Euripides, the oft-repeated adage is due, "The Deity helps him who helps himself." And here, late critics incline to the idea that not the heathen gods are meant, but One far higher and more powerful, the use of the capital letter being visible testimony to the same. Euripides also calls "Temperance, the noblest gift of heaven."

Herodotus, the "father of history," possibly with practical knowledge, wrote, "Rash haste ever goes before a fall," and, "Self-restraint brings blessings not seen at the moment, perhaps, yet found out in due time."

It is well known that Socrates and his great pupil, Plato, after the vagaries and wanderings of the earlier schools of philosophy, reached far into the realm of supernal truth. From the writings of the latter, replete as they are with the truest and most beautiful thoughts and sentiments, I quote but two: "Let no one speak evil of another," and his exquisite prayer, "That I may be beautiful in the inner man." Is this latter but the natural sentiment of the beauty-loving Greek, in the city of Pericles and Phidias, of the Parthenon and Athene; or is it the deeper thought of one taught of God, if but by the silent witness of His Spirit in the heart of men?

To the practical Aristotle we owe: "Of this alone is even

God deprived, the power of making that which is past never to have been"; and, in this, the great philosopher reached far and saw clear, though he could not thoroughly fathom the love that blotteth out repented-of transgressions.

The scholarly St. Paul did not scorn, in that wonderful chapter to the Corinthians, to quote Menander, in "Evil communications corrupt good manners," and again, in the memorable sermon on Mars Hill, "As certain also of your own poets have said, 'For we are also His offspring.'"

Before passing to later Rome, let us notice two thoughts from the works of the Chinese master, Confucius: "Worship as if the Deity were present" (which shows a deeper faith than that with which the slant-eyed nation is usually credited), and "Have no depraved thoughts." Do not these noble sentiments, from such various sources, favor the thought that the Great Father left no nation without at least the Inner Witness and the ability, thereby, to rise to some knowledge of Him who is seen only by the eye of faith? The sentiments quoted are but a tithe of the testimony that might be given.

The Veda and the Avesta pay their tribute, the Egyptian "Book of the Dead" and the "Book of the Breaths of Life," give their share; and, to a student, these gems, in their imperfect settings, often give exquisite pleasure and are an added testimony to the love of the Father, who is "not willing that any should perish."

The practical, warlike Romans also add their testimony, for Varro writes: "It is divine nature that has given the country, human art that has built cities"; and, without inspiration, no one utters clearer and truer sentiments than are breathed in the flowing and polished periods of Rome's greatest orator, the elegant and scholarly Cicero: "Guilt lies in the very hesitation, even though the act itself has not been reached." "Fear is no lasting teacher of duty." "Glory follows virtue like its shadow." "The memory of a well-spent life is everlasting." And also: "No one was ever great without divine inspiration."

Horace observes: "Punishment presses on crime as a companion"; and, "It is right for one craving forgiveness for his sins to grant it to others"; thus almost, as it were, pre-echoing "Forgive us our trespasses as we forgive those who trespass against us." What but the Spirit in man could have taught this; unless, indeed, the truths revealed to the chosen race were more widely spread than history would teach us to infer?

There is the rumor that Seneca was conversant with the teachings of St. Paul and, in the later poets such sentiments as Luertius' "We are all sprung from heavenly seeds," are more easily accounted for, or Fibullus' "There is a God who forbids that crimes should be committed." Propertius goes even a step beyond the Wise Men when he says, "Great love crosses even the shores of death." Further study will discover bright gems, of which these quoted are but a sample.

FIG LEAVES.

DOES the average woman ever grow old where dress is concerned? Of course, after middle age she usually sobers down, so to speak, into blacks or grays, but it has been said that the more circumscribed she becomes as to color, the more particular she becomes as to material and fit, to say nothing of spruceness.

"My daughter has gone to call on our new neighbor. She has a brand new wrap and can afford to make formal visits; but mine is a little threadbare, and I preferred to stay at home."

The speaker was sixty-five if a day, and, wrinkled and thin as she was, looked rather older than her age, yet the sentiment she had just expressed was so suggestive of sweet sixteen that the listener was inclined to suspect that either her eyes or her ears must have been at fault. Occasionally a strong-minded sister, after being notified by observant and candid friends that her wardrobe is in shameful need of replenishing, will wish audibly that she could procure some of the dress-stuff worn by the women of Israel during their forty years of wandering in the desert; but such a wish finds no general echo in any feminine gathering, young, middle-aged, or elderly.

"I went the other evening to see an old-lady friend," observed one of those *minority* women, speaking of ruling passions, "and found her groaning, in bed. When she motioned to me to bring writing materials to her bedside, I supposed I was expected to summon either her lawyer or a trained nurse. I had been bathing her head with cologne, but I am rather awkward, and her groaning had increased as I sat by her. What was my amazement when she asked me to write a card to her dressmaker, appointing a meeting for the next day! Before then I had been sympathizing with her with all might, fearing she was really very ill, but the card betrayed the fact that while I was bathing her gray head that head had been full of the dressmaker. Finding that my sympathy had been wasted, I cut short my visit and came away a wiser and a *madder* woman. Talk about the gold craze among men! They *have* to run wild after gold, poor creatures! How otherwise would they dress those they have promised to cherish, as most women insist on being dressed?"

Here the speaker was too severe. The women who give most thought to raiment are usually those who wish to spare the family purse by making one dollar do the work of two.

Love of dress, when it does not lead to extravagance, is as innocent as the love of flowers, and though it is sometimes rather startling when found in company with wrinkles that once were dimples and hair wherein silver and gold have met on the sixteen-to-one basis, philosophy will excuse it by saying: Once a woman always a woman. No! love of dress is not to be discommended. A woman may insist on having herself in perfect trim from top to toe, every bow in its place, every seam just where it should be, every glove-button fastened properly, the hat ribbons and the dress material matching to the fraction of a shade, etc., and we love her none the less for it; but what are we to say to that respect for dress which, in some cases, seems to crowd out respect for all things else? The woman who will cross the street to avoid recognizing an acquaintance some years behind the style; who declines to call on a new neighbor because that neighbor wears such shabby gloves to church; who looks her female acquaintances up and down—a practice highly exasperating to those who are conscious of dress deficiencies—this is the member of society who, if she is also a Church member, helps to degrade the term Christian, and if she is only a worldling, is no honor to the name of woman.

C. M.

Those beauty blemishes, warts, are often successfully treated by applying two drops of Fowler's solution three times daily. After a time they disappear and the skin appears normal in a week or ten days. Warts may also be cured by touching them carefully, once a day, with a camel's hair brush dipped in this solution: Salicylic acid one dram, lactic acid one dram, collodion ten drams.

A sty, which is another blemish on beauty's face, is best treated with an application of hot cloths. Wring them out of water as hot as can be borne. Also bathe the eyes frequently with warm water containing spirits of camphor, the propoprtion being five drops to half a cup of water.

To remove yellow stains from the face, take an ounce of dried rose leaves, add half a pint of white wine vinegar and let it stand for ten days; then draw off the vinegar and add to it half a pint of rosewater. Keep this liquid bottled, and when using pour a tablespoonful or so on a bit of cloth and sponge the face. Let it dry on the skin.

Vinegar, as is well known, prevents discoloration. Bathe a bruise with vinegar as soon as the accident happens. If it can be kept in place, lay a cloth soaked in vinegar over the injury, moistening it as it dries, and there will be little, if any, discoloration.

To remove stain from the neck caused by wearing a black ribbon, bathe the neck in water containing powdered borax, about a tablespoonful to two quarts of water. Rinse with clear water and dry; then wipe the neck with a cloth dipped in a lotion made of one ounce of acetic acid, two ounces of glycerine and three ounces of rosewater. If several applications do not help, bathe the neck with three parts of lemon juice and one part of water.

If the face is too red for beauty, be careful of the diet. Take no hot drinks, but cooling ones, lemonade or tea, cooled by ice, but not "ice cold," which would be quite as harmful as a hot drink. Don't wash the face with very cold water, nor when it is flushed. Lukewarm water is better. When going out in the sun wear a thin veil. Hot footbaths or Turkish baths are helpful. Try the footbaths every third night for two weeks. Have the water as hot as can be borne. This draws the blood from the head.

If the face is unusually pale, after bathing it with rose water and giving it a brisk but gentle rubbing with a Turkish towel, apply a lotion made of four ounces of rosewater, three ounces of glycerine and two drams of liquid ammonia. Rub it well into the skin and then wipe it off with a soft towel.

A daily walk of two or three miles will improve a pale or sallow complexion and perhaps in time give rosy cheeks.

Walk quickly. Breathe deeply. Take a long breath, close your mouth and retain the breath as long as possible; then exhale slowly. Your cheeks will flush with the exertion of "really and truly breathing," your head will be held more erect and your chest will expand. The skin will become clearer and roses grow in the cheeks.—*N. Y. Sun.*

Church Kalendar.

July 1—Wednesday.
" 3—Friday. Fast.
" 5—Fourth Sunday after Trinity.
" 10—Friday. Fast.
" 12—Fifth Sunday after Trinity.
" 17—Friday. Fast.
" 19—Sixth Sunday after Trinity.
" 24—Friday. Fast.
" 25—St. James Apostle.
" 26—Seventh Sunday after Trinity.
" 31—Friday. Fast.

Personal Mention.

DURING July and August the Rev. WM. HENRY BARNES, parochial missioner, may be addressed regarding missions, or conferences, at Pine Hill, New York.

THE Rev. LLOYD RAEBURN BENSON is in charge of Christ Church, Hudson, N. Y., during the vacation of the rector, the Rev. John F. Nichols.

THE Rev. W. E. BENTLEY has resigned the rectorship of the Church of the Holy Sepulchre, New York.

THE Rev. THOMAS A. H. BURKE, priest in charge of Christ Church, Moberly, Mo., will be on duty, for July and August, at St. Paul's Chapel, Trinity parish, New York City. Address, 29 Vesey Street.

THE Rev. H. G. CODDINGTON has declined his call to the rectorship of St. John's Church, Northampton, Mass., and remains rector of Grace Church, Syracuse, N. Y.

THE Rev. C. A. CORBITT, recently of La Crosse, Wis., has been appointed to the charge of St. Thomas Church, Algoma, Iowa.

THE address of the Rev. F. WARD DENYS of St. Mary's, Baltimore, will be Eaglesmere, Pa., till the middle of September.

THE Rev. P. GAVAN DUFFY has resigned the charge at St. Paul's Church, Rogers Park, Chicago.

THE Rev. Dr. ANDREW GRAY has returned, after an extended tour in Europe, Egypt, and the Holy Land, to Mattoon, Ill., where all communications for him should be addressed.

THE Rev. JAY C. HATHAWAY has resigned his charge at Conneaut, Ohio, to take effect in September.

THE address of the Rev. JAMES P. HAWKES is changed temporarily from Dedham to Craigville, Mass.

THE Rev. PAUL F. HOFFMAN is in charge of St. Mark's Church, Hammonton, N. J.

THE address of the Rev. Dr. WM. MONTGOMERY JACKSON, from July 20th to Aug. 20th, will be: "Mission House, Columbia, S. C."

THE Ven. Archdeacon E. N. JOYNER of South Carolina, is supplying Trinity parish, Watertown, N. Y., during the absence of the rector, the Rev. J. Sanders Reed, D.D.

THE address of the Rev. F. A. MCELWAIN, during the month of August, will be Brookfield, Mo.

AFTER nearly three years' hard work the vestry of Christ Church, Waterloo, Iowa, has granted a three months' vacation to their rector, the Rev. IVAN M. MERLINJONES. Mr. Merlinjones will spend most of this time in the East and South.

THE Rev. A. A. MURCH has resigned his work at Salmon Falls, N. H., and accepted a call to Newport, Vt.

THE address of the Rev. Dr. J. P. B. PENDLETON, rector of St. George's Church, Schenectady, N. Y., during August, will be Tyson, Vt.

THE Rev. JOHN F. PORTER is priest in charge of the colored chapels in and around Tampa, Fla.

THE address of the Rev. W. DUDLEY POWERS, D.D., will be Warrenton, Va., until Oct. 1st.

THE Rev. JOHN D. SKENE has assumed charge of Christ Church, Gloversville, N. Y., which will shortly be organized into a parish.

THE address of the Rev. G. M. SKINNER is 700 Fourth Ave., Detroit, Mich.

THE Rev. IRENAEUS TROUT has surrendered his work in Mississippi on the Gulf Coast, and taken work under Bishop Gailor at Warrentown, east Tennessee.

THE Rev. ARTHUR J. WESTCOTT, priest in charge of St. Stephen's, Waterloo, Wis., has accepted a call to the rectorship of St. Alban's parish, Sussex, Wis., and will enter upon his work August 1st.

THE Rev. PERCIVAL H. WHALEY of Pensacola, Fla., sails from New York July 25th for a vacation tour through England, Scotland, and France, by the generosity of some friends and parishioners.

THE address of the Rev. J. B. WHALING will be Kentville, N. S., until August 15th.

THE Rev. WILLIAM COPLEY WINSLOW, D.C.L., will pass the entire summer at Barnstable, Mass.

THE Rev. C. S. WOOD has resigned the rectorship of Trinity Church, Columbus, Ga., from Oct. 1st.

ORDINATIONS.

DEACONS.

LOS ANGELES.—On Sunday, July 12th, at St. Paul's Church, San Diego, the Bishop of the Diocese ordained Mr. FRANK A. ZIMMERMAN to the diaconate. The rector of St. Paul's, the Rev. Charles L. Barnes, was epistoler and preached the Ordination sermon; the Rev. Ernest B. Streator, vicar of All Saints' chapel, acted as master of ceremonies. It is interesting to note that Mr. Zimmerman comes to the Apostolic Ministry from the Methodist body. He has been engaged to serve as an assistant in St. Paul's parish, and immediately enters upon the discharge of his duties.

PRIESTS.

MINNESOTA.—On July 5th, at St. Ansgarius' Church, Minneapolis, the Bishop ordained the Rev. WILHELM BLOMQUIST to the priesthood. The service was partly in Swedish, and the Bishop conferred the Swedish chasuble upon the newly ordained priest at the proper time. Mr. Blomquist was ordered deacon on Dec. 17, 1902.

DIED.

BEVERIDGE.—Suddenly, at Watervliet, N. Y., July 8th, 1903, PERCY DOANE, youngest son of Rebecca Johnson and Robert BEVERIDGE, aged 10 years and 3 months.

MEMORIAL.

REV. JAMES A. HARROLD, M.D.

HARROLD.—Entered into the rest of Paradise, suddenly on the morning of the 9th inst., at Syracuse, N. Y., the Rev. JAMES ALBERT HARROLD, M.D., of the Diocese of Washington.

Dr. Harrold had served long and earnestly as a priest of the Church, doing good wherever he went. He was a strong upholder of the Catholic Truth, a most able expounder of the Word of God, a polished gentleman, kind and courteous always. His was a beautiful life and he entered his rest at the Master's call as an obedient and loving servant of Jesus Christ.

"Grant him, O Lord, eternal rest and let light perpetual shine upon him."

WANTED.

POSITIONS WANTED.

FOR VALID REASONS, by a capable young priest, an immediate but permanent change. Address, LOYAL CHURCHMAN, care of THE LIVING CHURCH, Milwaukee.

ORGANIST AND CHOIRMASTER, thorough musician, Fellow of the Royal College of Organists, desires position with chorus choir without boys. Good organ essential. Churchly music. Professional salary. Sincere worker. Address, F. R. C. O., THE LIVING CHURCH, Milwaukee.

CLERICAL SUMMER DUTY.

A CLERGYMAN canonically connected with a Southern Diocese desires Sunday work in the North during the summer. Address, VACATION, care THE LIVING CHURCH, Milwaukee.

MISCELLANEOUS.

DEAF CHILDREN OR ADULTS (many times considered dumb) may learn to talk and understand, by a new system of instruction from an experienced teacher. For particulars, address MISS BETSON, 5514 Madison Ave., Chicago.

RETREAT.

The Seventh Annual Retreat of the New York Catholic Club will be held at Holy Cross Church, Kingston, New York, on Sept. 21st to 25th. It will begin with Solemn Evensong on St. Matthew's day and close with Solemn High Mass on Friday morning, Sept. 25th. Priests who desire to be present are urged to send their names, as early as possible, to the Rev. A. ELMENDORF, Holy Cross Rectory, Jersey City.

The conductor will be the Rev. Fr. HUNTINGTON, O.H.C.

GEO. WM. LINCOLN,
AUGUSTINE ELMENDORF,
FLOYD E. WEST,
Committee of the New York Catholic Club.

SHOPPING.

MISS E. A. CUMMINS, 76 Third Place, Brooklyn. New York Shopping. No commission. References.

PARISH AND CHURCH.

COMMUNION WAFERS AND SHEETS. Samples to clergy. Miss A. G. BLOOMER, 229 Railroad Ave., Mount Vernon, N. Y.

BUSINESS CARDS.

JOSHUA BRIERLY, Mortuarian, 406 Broad Street, Newark, N. J. Telephone 166.

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that society.

The care of directing its operations is intrusted to a Board of Managers appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to $750,000, not including "Specials." To meet this the Society must depend on the offerings of its members.

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City. They will be acknowledged in *The Spirit of Missions.*

MITE BOXES for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress, and is fully illustrated. Price, $1.00 per year. Send for sample copies.

OTHER PUBLICATIONS OF THE BOARD, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A .S. LLOYD,
General Secretary.

Legal title (for use in making wills): THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

ACKNOWLEDGMENTS.

ST. JOHN'S COLLEGE BUILDING FUND.

The Rev. F. L. H. Pott, D.D., President of St. John's College, Shanghai, China, begs to acknowledge with thanks the following additional gifts to the College Building Fund: Rev. Alfred Duane Pell, $50; Clarence M. Hyde,

$100; St. Paul's Church, Chestnut Hill, Philadelphia, $610; Frank A. Ward, $10.

Contributions from givers in the United States, $12,061.60. Contributions in the field from Chinese givers, $6,454.95. Amount needed to complete the fund, $6,483.45.

BOOKS RECEIVED.

J. F. TAYLOR & CO. New York.

Westward Ho! Or the Voyages and Adventures of Sir Amyas Leigh, Knight, of Burrough, in the County of Devon, in the reign of Her Most Gracious Majesty Queen Elizabeth, rendered into Modern English. By Charles Kingsley. With an Introduction by Maurice Kingsley. Library Edition. In two Volumes.

FLEMING H. REVELL CO. Chicago.

Revival Addresses. By R. A. Torrey, author of *What the Bible Teaches, How to Work for Christ, How to Pray,* etc., etc. Price, $1.00 net.

PAMPHLETS.

The Events of the Last Twelve Months. An Address. By Viscount Halifax, Pres. of E. C. U., at the Church House, Westminster, on the Forty-fourth Anniversary of E. C. U., June 25, 1903.

The Life of Martha C. Babcock. An Essay by Miss Anna S. Pendleton, at the High School Commencement, Westerly, R. I., June, 1885. Troy, N. Y.: A. D. 1903: Reprinted from the original edition for private circulation.

Marriage with a Wife's Sister directly forbidden by God's Holy Word. With an introduction on Relations as expressed in Hebrew. By the Rev. F. S. Stooke Vaughan, M.A., vicar of Wellington Heath. Second Edition, revised and enlarged. London: Skeffington & Son. Price, 6d.

The Church at Work

ALABAMA.

C. M. Beckwith, D.D., Bishop.

Vacancies filled—The Bishop's Work.

Vacant parishes and missions are rapidly being manned in this Diocese, by incoming clergy, and by changes in the present clergy staff. The Rev. Edward W. Gamble, recently of Tarboro, N. C., has assumed charge as rector of St. Paul's, Selma, and began his ministry on the first Sunday in July. The Rev. Francis W. Ambler of Cartersville, Ga., has accepted work at Woodlawn and Avondale, near Birmingham, and will begin work at an early date. The Rev. Geo. H. Clare, at present at Bessemer, is to move to Gadsden, taking charge there, and also at Alabama City and Attalla. There is every prospect of Bessemer and Eutaw being supplied at an early date. In addition to these places, two additional clergymen are needed immediately for Union Springs, Troy, Mt. Meigs, and Prattville, and also for Decatur, Scottsboro, and Bridgeport. A campaign of hard work is on in the Diocese of Alabama, and if the clergy will follow the Bishop's lead, a strengthening and spreading of the Church's stakes may be looked for at an early date. But few of the clergy can follow the pace set by the Bishop. Already he has covered the field supposed to require a year's work; covered it not as he wishes, but he has visited almost every parish and mission station in the Diocese. The month of July has been devoted to visitations of numbers of smaller missions, including many points accessible only by private conveyance, and across country, at many points there being only one or two Church families, the congregations meeting him being composed of people outside our Communion.

An interesting service is reported at Patton (Rev. T. J. Beard, D.D., in charge), on the 12th inst. At this service infant and adult Baptism was administered, followed immediately by Confirmation and the Holy Communion. In his address to the congregation, the Bishop called attention to the fact that in these three services, the Church was presented in her complete teaching and worship, and that anyone desiring to understand the Church need only with care follow the thought as presented in these services. In his instruction he explained the services, indicating the relationship that exists between them, and how one gradually leads on to the other. A class of six was confirmed, and after the service, quite a number of persons came forward and said that they had never before understood the Church, and that if the Bishop would furnish them with Prayer Books for further study, they would be ready to receive the blessing of Confirmation at his next visitation.

Whenever the Bishop visits the mission field, his instruction consists mainly in opening the Book of Common Prayer and explaining the same, and he has found that wherever the Book of Common Prayer is made plain, the people show an enthusiastic readiness to accept the guidance of the instruction as laid down in the Church's authorized book of worship. At the last annual Council the *Trinity Course of Church Instruction*, which makes the Book of Common Prayer the text book in the Sunday School, was adopted by the Diocese in its Sunday School work. This system is now finding its way not alone in the larger parishes, but in the small missions, and reports from the Sunday Schools of the Diocese attest the simplicity of the Church's method, and the ease with which the system is taught, and learned.

ALBANY.

Wm. Croswell Doane, D.D., LL.D., Bishop.

Corner-stone at Canton—Memorial Window in Troy.

On Saturday evening, the 20th of June, Bishop Coleman of Delaware, acting for the Bishop of Albany, laid the corner-stone of the new Grace Church, Canton. The Bishop, the Archdeacon of Ogdensburgh, and the rector of the parish, in their vestments, preceded by the choir, moved to the front of the new church, where the Bishop laid the stone, and afterward addressed the people, pointing out the sacred and hallowed uses to which all churches should be devoted, built as they are upon the true foundation, Jesus Christ, the head corner stone. The rector then read a list of things to be deposited in the box of the stone, of which there were several, among others a Bible and Prayer Book, coins, old and new, one of the new coinage of King Edward, a short history of the parish with the names of the building committee, the names of the present rector, wardens and vestrymen, as well as the names of all the rectors of the parish from the date of its organization in 1836, a list of all those who have contributed to the funds of the new church, a copy of The Living Church, a copy of the *Ulster County Gazette*, published one hundred years ago, some American and foreign stamps, also an original poem by Miss Kerr of Canton, and one of the local papers. After the ceremony, flowers were strewn upon the corner stone by Miss Kate Henshaw of Montreal.

At 8 o'clock the choir and clergy proceeded to the old church, followed by a large congregation, where the Bishop preached to the people and addressed the candidates for Confirmation, of whom there were ten presented from Canton and one from Potsdam.

A new chancel window has recently been placed in St. Paul's Church, Troy, in memory of the late John I Thompson, who died at the Palace Hotel, San Francisco, at the time of the last General Convention, to which he was a deputy. It bears the following inscription: "In Memory of John I. Thompson, Vestryman and Warden of this Church for thirty-two years, this window is given by his wife and children."

The window embodies the latest developments in opal glass making. The subject portrayed is the experience of St. Paul, "whether in the body or out of the body," he could not tell, when he was caught up in vision into paradise. In the foreground, at the bottom of the central panel, is the kneeling and partly prostrate figure of the apostle, engaged in prayer of such intensity that it has passed into the ecstasy of trance. Everything else represented in the window is the expression of the vision. In this vision there are three divisions or stages: first, second, and third heavens. The first is the visible heavens, extending from earth to the top of the material sky. This region is thronged with the denizens of earth, passing up into Paradise. It is a view of humanity as mortal: "as soon as a man is born he begins to die." The cloud of ascending humanity is led and vanguarded by angels, on either side. The second stage in the vision is Paradise. In the centre, above the rainbow, is the figure of our Lord in a standing posture; and on either side of Him, to right and left, are angels and the blessed dead. The colors here are paler and more delicate than below, and suggest the more ethereal life of the upper world. The third stage is the highest heaven—the "beatific vision," the "holy city," the "many mansions of the Father's house." In some respects, this is the most extraordinary feature of the whole window. By the use of jewels, or splintered masses of glass with innumerable facets, the light is caught and spilled downward, transfusing the whole vision.

At the time of the dedication of the window, there was a benediction of a new altar cross and six new altar candlesticks, in memory of the late Sister Kathryn. These are of brass with a dull, antique finish. The altar cross was given by Mrs. John I. Thompson; and the candlesticks, by Miss Joanna S. Southwick, Mrs. George B. Warren, Mrs. William H. Gould, Mrs. Joseph J. Tillinghast, Mrs. John Clatworthy, and the Guild of St. Elizabeth. A large and interested congregation attended the benediction service, which consisted of prayers for the donors; for the artist and the artisans, and for the departed ones in whose memory the gifts were made. After these prayers, the separate benedictions followed. Dr. Enos, rector of the parish, made a benediction address.

CALIFORNIA.

Wm. F. Nichols, D.D., Bishop.

Serious illness of the Rev. R. C. Foute—Episcopal Residence.

Late last week, the Rev. R. C. Foute, rector of Grace Church, San Francisco, President of the Standing Committee, and one of the most distinguished of the diocesan

clergy, was stricken with paralysis of the left side. A special dispatch to THE LIVING CHURCH on July 19th states that he is very ill.

A LOT has been purchased in San Francisco upon which an episcopal residence is to be built. It is on the west side of Webster Street, between Pacific Avenue and Broadway, and opposite the mansion of William B. Bourn. On the lot, which has a frontage of forty-five feet, a pretty two-story and attic house will be built. It will be of brick, with stone trimmings, in the Early English style, and will be given an ecclesiastical air by the employment of mullioned windows and leaded panes.

Entering by a vestibule, the visitor will find on his right hand a commodious reception room, opening into a drawing room, back of which will be a spacious dining room, so arranged as to serve as a living room. These three apartments will open into one another so that on occasions of diocesan receptions a large number of guests can be accommodated. On the left of the entrance will be a staircase hall, off which will be the "little chapel," in Gothic style, for purposes of devotion and Church ceremonies of an intimate nature. In the upper stories of the episcopal residence will be the Bishop's study, and about eight chambers. The interior finish will be good, but not elaborate, and the general effect will be of commodiousness and comfort.

CHICAGO.

WM. E. MCLAREN, D.D., D.C.L., Bishop.
CHAS. P. ANDERSON, D.D., Bp. Coadj.

Sad Affliction—Choir Camps—Another Methodist Minister Conforms.

ON THE EVENING of the 14th, the Rev. Chas. E. Deuel, rector of the Atonement, was handed a telegram announcing, without previous intimation of sickness, the death of his young daughter, aged 6. At 8 P. M., he left for his late home at Boise, Idaho. Next afternoon a message from him while en route read as follows: "Our baby (boy) has joined Catherine in Paradise." Thus, within a few hours, both his children were taken off by a malignant disease. Mr. Deuel reached Boise early on Friday morning; and a little later was on his way back with his wife. Reaching Chicago early on Monday morning, he was met by members of his vestry, who had passed resolutions of condolence on Saturday evening; and the sad party proceeded at once to Rosehill Cemetery, where services were said over the graves of the little ones. The sympathy of the rector's congregation with him and Mrs. Deuel in the sudden stroke which deprived them of both their little ones, was shown in every possible way. All measures were thoughtfully taken beforehand that could lighten the burden and anxiety involved in the return to the scene of his recently undertaken labors, under such trying circumstances.

BISHOP and Mrs. Edsall are visitors in the Bishop's old parish of St. Peter's. The choir of the parish returned on Monday, 13th, from their fortnight's camping at Paddock Lake. Choirmaster Kilner Thomas spends his holiday in England.

ST. MARK'S choir went on the 20th to Spring Lake, Michigan; and the same evening the Atonement choir to White Lake, South Haven, accompanied by the Rev. T. D. Phillipps, who supplied in the enforced absence of the rector. Christ Church choir are encamped at Paw Paw Lake, Mich.

THE REV. MR. MCNAB of St. Alban's Cathedral, Toronto, and formerly of Omaha, is *locum tenens* at the Church of the Redeemer for a month.

ANOTHER minister, very prominent in Methodist circles, has conformed to the Church, been attached to a city parish for missionary work, and is a candidate for Holy Orders. This is the sixteenth such accession here since the consecration of Bishop Anderson in February, 1900.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

Diocesan Notes.

TRINITY CHURCH, Branford (the Rev. Henry W. Winkley, rector), is sorely bereaved in the death of Mr. Frederic Jourdan, the senior warden. A native of Sweden, he had been for many years a faithful communicant of the parish. A window in memory of the late Eli Fowler Rodgers, has been placed in the church. Another window of stained glass, the gift of friends of the parish, is being made in New York, and will soon be in position.

TRINITY CHURCH, Thomaston (the Rev. Arthur T. Parsons, rector), mourns the death of one of its oldest and most efficient officers, Mr. James W. White. He has been connected with the parish from its earliest days and his interest and generosity were unfailing to the last.

THE REV. JAMES E. COLEY recently entertained, at "Edgehill," his home in Westport, a large delegation of the Norwalk chapter of the American Revolution.

THE REV. FREDERIC D. BUCKLEY, rector of Trinity Church, Waterbury, one of the Grand Chaplains of the State, F. and A. M., preached to the local lodges, and to some of those of neighboring towns, on the Fourth Sunday after Trinity, the Sunday following St. John Baptist's day. On the same Sunday in the morning, the members of Federal Lodge of Watertown, assembled at Christ Church. The rector, the Rev. Herbert N. Cunningham, who is also chaplain of the lodge, preached from I. St. John iii. 18. The members of Good Will Lodge K. of P. attended the evening service at St. Paul's, Waterville, on a recent Sunday. The Rev. John A. Stansfield preached from Proverbs xxvii. 10: "Thine own friend and thy father's friend, forsake not."

THE ANNUAL MEETING of the Archdeaconry of Fairfield, was held on Tuesday, July 14, in St. Luke's, Darien (the Rev. Louis French, rector). The Holy Communion was celebrated by the Archdeacon, the Rev. Louis N. Booth, assisted by the rector. The Rev. Allen E. Beeman of Fairfield was reëlected Secretary, and Col. Leslie Smith of South Norwalk, Treasurer. The executive committee, elected, was composed of the Rev. Dr. Lewis A. Guilbert, Mr. William E. Street of Darien, and A. B. Sturges, M.D., of Southport. The report of the Archdeacon showed that the missions and aided parishes are in good condition. Some of these are old parishes, where the most that can be done is to "strengthen the things that remain." The amount apportioned to the Archdeaconry to be raised, is $3,348. The appropriation for work within the same, being $1,700. The members, with several visitors, were hospitably entertained by the ladies of the parish. At the table, attention was called to the fact that the rector of St. Luke's would shortly commemorate the 40th anniversary of his rectorate. The Archdeacon extended congratulations, as did Dr. Guilbert, and Mr. Mackenzie. There were present, as guests, the Rev. T. F. Caskey, the Rev. David L. Ferris, and the Rev. Charles N. Morris, all formerly laboring within the Archdeaconry of Fairfield. Mr. Caskey gave some interesting reminiscences of his connection with St. John's Church, Dresden. The afternoon was devoted to the completion of the routine business. After this, the meeting was addressed by the Rev. Jacob A. Biddle, late Archdeacon of Hartford, who by action of the late diocesan Convention, is engaged in visiting various parts of the Diocese to awaken interest in the work in Connecticut. He emphasized the importance of the work in this ancient commonwealth, and in strong and telling words, the mission of the Church to "all sorts and conditions of men."

A SPECIAL DISPATCH to the Chicago *Tribune* mentions the Rev. Anson Phelps Stokes, Jr., as a probable successor to the Rev. George Williamson Smith, D.D., LL.D., in the presidency of Trinity College, Hartford.

DELAWARE.

LEIGHTON COLEMAN, D.D., LL.D., Bishop.

Clerical Vacations—Choir Camp.

THE VARIOUS city rectors of Wilmington will be away during August, but in very few instances will the churches be closed. The Bishop takes no vacation until late in the fall, when he goes on his accustomed tramp of two weeks.

ON JULY 20th the altar and choir boys of St. Michael's Church, Wilmington (the Rev. Wm. Doane Manross, rector), will go into camp with their rector at Cofield's Beach on the Delaware. There will be daily Eucharist, matins, and evensong in a tent which will be open to the many campers and crabbing parties, as well as to the country people in the neighborhood. The camp is to be called "Camp Coleman."

FLORIDA.

EDWIN GARDNER WEED, D.D., Bishop.

Bishop Weller in the Diocese.

THE RT. REV. R. HEBER WELLER, D.D., Bishop Coadjutor of Fond du Lac, returning from the burial of his father in Jacksonville, stopped over a train in Pensacola, and in a private service in St. Katharine's Church, on July 14, with canonical consent of Bishop Weed, administered the rite of Confirmation to Mr. Alfred Daniel Weller and his wife, Mrs. Carrie Lee Weller, brother and sister-in-law to the officiating Bishop. About twenty communicants were present. The rector of St. Katharine's presented the candidates.

GEORGIA.

C. K. NELSON, D.D., Bishop.

Resignation of Rev. F. W. Ambler—Notes.

THE REV. FRANCIS W. AMBLER, rector of the Church of the Ascension, Cartersville, and priest in charge of the missions attached thereto, has tendered his resignation, to take effect Aug. 1st, 1903, having accepted the charge of Avondale and Woodlawn, in the suburbs of Birmingham, Ala. He will go to his new charge Sept. 1st. Of Mr. Ambler and his work, Bishop Nelson says: "Four years ago Mr. Ambler was placed in charge of Cartersville and missions attached, under conditions which presented little encouragement. He has applied great energy and devotion to his task, and leaves the field in a better way to be properly tilled by his successor. Mr. Ambler's high character as a gentleman and a Christian and his affable manners have won for him innumerable friends. I deplore his leaving Georgia more than I can tell, but am forced, in his interest, to approve his taking a different charge."

THE FIRST SERVICE in the new chapel of the Good Shepherd, Anstell, was held by the Bishop, on Sunday, July 12th. The chapel was filled to overflowing. Twenty persons received the Holy Communion.

THE VESTRY of the new parish of All Saints', Atlanta, have secured the services of the Rev. R. W. Barnwell of Columbus, Miss., for the month of August.

HONOLULU.

H. B. Restarick, D.D., Miss. Bp.

Appointment to the Priory School.

The Bishop has invited Miss Abby S. Marsh of Rochester, N. Y., to take charge, under him, of St. Andrew's Priory, Honolulu, a Church school for girls begun, thirty-six years ago, by an English Sisterhood. It numbers about fifty boarding and fifty day pupils, of which number the Bishop writes, eighty are Hawaiian or part Hawaiian. As the terms for those who can pay are but $100 a year, it is purely a missionary work, and the Bishop is hoping to secure Miss Marsh's salary by special gifts for the purpose. The needs of the work are very earnestly urged in this field of home Missions, on the highway of ocean travel where, in these semi-tropical islands, the old and the new world meet and from which Chinese and Japanese are even now returning to Christianize their own lands. The educating of even one woman to Christianity has a wider influence than can be estimated. Help us to educate not one but many Hawaiian mothers of American citizens.

Miss Marsh became known to Bishop Restarick by means of her school work in California. She has for some years been successfully engaged in educational work under Church auspices, in different parts of the country. At one time she was a teacher in the day school connected with All Saints' Cathedral, Milwaukee.

IOWA.

T. N. Morrison, D.D., Bishop.

Improvements at Sioux City.

The basement of St. Thomas' Church, Sioux City, will be enlarged and remodeled for a memorial chapel to be dedicated to the memory of the late Leighton Rooke.

LONG ISLAND.

Frederick Burgess, D.D., Bishop.

Gifts at the Ascension—Building Fund for St. Jude's.

The vestry, all guilds, Men's Club, societies, etc., presented the rector of Ascension parish, Brooklyn, the Rev. J. A. Denniston, with a silk cassock, Easter stole, surplice, and cap, on July 13, at the parish house, in token of his faithfulness and interest, on the 7th anniversary of his rectorship. The large company of friends and the community were entertained with music and refreshments.

"One of the boys of our choir," says the *Parish Leaflet* of St. Jude's Church, Brooklyn, "recently approached the rector, and handing him a dollar bill, said 'This is for the Building Fund, Father Dunham; it is from *my own* earnings.' What a splendid example. Emulate it; and the corner stone of St. Jude's Church will soon be laid." The hope is that $2,500 may be raised for the parish building fund by Advent.

LOS ANGELES.

Jos. H. Johnson, D.D., Bishop.

Progress at San Diego.

Of a large class confirmed at St. Paul's Church, San Diego (Rev. Charles L. Barnes, rector), on July 12th, all but five had been gathered in from the sects. At this service, as also at the Ordination noted in another column, the choir of All Saints' chapel assisted that of the mother church, forming in all a chorus of more than forty voices.

MASSACHUSETTS.

Wm. Lawrence, D.D., LL.D., Bishop.

New Church at Osterville—Notes.

The new church at Osterville, a popular summer resort, was opened on Sunday, July 12th, by the Rev. Dr. J. C. Ayer of Cambridge, who has charge of the work. The land for the building was given by Messrs. Parsons and Kellen of the Seapuit Club. The plans were prepared by Lawrence Hill, architect, of Boston, who has followed in many points the lines of St. Mary's Church, Barnstable, the church of the parish in which the village of Osterville lies.

The new church consists of nave, 36x21½ feet; a chancel, 16x13½ feet, and a tower 12½ feet square, together with a commodious sacristy. The upper part of the tower is arranged as a study for the clergyman in charge. The interior of the building is finished in natural wood. The trusses are massive. The church will seat about 115 persons. The design is such that enlargement, although not contemplated, may be made at a slight additional expense and without disturbing the effect of the present lines. The contract price was $2,413.40. More than one-half of the cost of the building and furnishings have been paid, and it is expected that the balance will be raised before the end of the season, so that the church may be consecrated at an early date.

The work has been in charge of the rector of the parish, the Rev. Joseph Cullen Ayer, Jr., Ph.D., who has also charge of the work at Barnstable and Sandwich. Dr. Ayer is a graduate of the University of Leipsic, Germany, and of the Episcopal Theological School, Cambridge, where he is lecturer on Canon Law. During the summer of 1903 he will have the assistance of the Rev. James P. Hawkes, the rector of St. Paul's Church, Dedham, who will conduct the services at Osterville.

Bishop Lawrence has been appointed one of the arbitrators to settle a strike of the union men with the builders in Bar Harbor, Maine, where the Bishop has a summer residence.

The Rev. John W. Suter, rector of the Church of the Epiphany, Winchester, is recovering from an operation for appendicitis.

The carpenters are now making the repairs and improvements upon Epiphany Church, Walpole. A chancel measuring 21 feet will be added. The church building will be raised two feet and the present cellar filled in eighteen inches. The guild room will be located on the north side, and will be finished in hardwood. The money needed for this improvement has been raised, and no debt will be incurred.

MISSISSIPPI.

Progress at Jackson.

St. Andrew's, Jackson (the Rev. Walter C. Whitaker, rector), has an unusual financial record for the last eighteen months. In that time the congregation has raised and expended, for all purposes, $35,000, of which considerably more than $20,000 was contributed in cash. This does not include the subscriptions for the new $4,500 organ which has already been ordered. The subscriptions to the organ fund, secured in a few weeks by the rector without solicitation, includes two $150 subscriptions and nine of $100. The exterior of the new church is completed, and the edifice is the most beautiful in Jackson apart from the new $1,000,000 capitol.

MISSOURI.

D. S. Tuttle, D.D., LL.D., Bishop.

Sermon on the Name.

Acting upon the suggestion recently made in The Living Church, the Rev. Crozier G. Adams, rector of St. John's Church, St. Louis, embraced the opportunity on a recent Sunday to explain to his congregation what is involved in the movement to correct the Church's official title in this country, preaching a sermon from Prov. i. 5: "A wise man will hear and will increase learning." After showing the objections to the present title, he treated of the Catholicity of the Church, and the adaptability of the term as a legal title, describing the Church as "In all things Catholic, the American Church for Americans—the American Catholic Church."

NEW JERSEY.

John Scarborough, D.D., Bishop.

Gibbsboro—Church Dedicated at Sea Girt—The Bishop's Work.

Twenty years ago, on the Feast of St. John the Baptist, Mr. and Mrs. John Lucas of Gibbsboro, placed on the alms basin a deed of gift of a beautiful church and rectory for the town. Since then both have passed to their eternal reward, but members of the family still own the large manufacturing plant which is the chief industry of the place. The church, which bears the name of St. John's-in-the-Wilderness, is partially endowed. It has been the custom for some years to make St. John Baptist's day a feast and holiday for the people, both young and old. This year being the 20th anniversary of the consecration of the building, a special effort was made to make the occasion a success. The Rev. Dr. Ashton of Olean, N. Y., one of the founders and first clergy of the parish, preached a memorial sermon of more than passing interest. The Bishop was celebrant at the Holy Eucharist, and there were many visitors, especially large delegations coming from Philadelphia. The afternoon

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was given up to social duties, and was a delightful occasion, the only drawback being that owing to the threatening weather the festivities were held in the hall instead of being, as was planned, on the beautiful lawn. In the evening there was a crowded church and Confirmation, when the Bishop also preached. The rector of the parish, the Rev. Wm. J. Robertson, made the guests of the day very welcome. The church is thriving under his spiritual care.

The Church of St. Uriel the Archangel, at Sea Girt, was formally opened and dedicated by the Bishop of the Diocese on Sunday, June 28, and the Rev. Robert M. Beach, priest in charge, presented his first Confirmation class. In his sermon the Bishop made special mention of those who had helped to build this pretty seaside church. It owes its existence largely to the zeal and liberality of Mrs. J. H. Oglesby, an earnest Churchwoman who lives at Sea Girt, and is under the care of the Associate Mission in Trenton. It will be open all the year through. [A photograph of this new church was given in The Living Church of May 23.]

One of the most beautiful churches of the Diocese is All Saints', Navesink (the Rev. John C. Lord, rector, and the Rev. Hazlett McKim, D.D., *rector emeritus*). It is in the very heart of the Jersey Highlands, of stone, vine-covered, with a Sunday School building and beautiful rectory of the same material, and extensive grounds. The neighborhood is filling up rapidly with pretty homes, and the church is growing most encouragingly. There has been introduced lately a good vested choir. At the recent visitation of the Bishop, a large offering was made for special missionary work in the Diocese.

The Bishop has now finished his list of Confirmation appointments and other visitations in the Diocese, and his record for the year is a remarkable one. He has not missed a single appointment on the printed list, and these include visitations to all the parishes of the Diocese, as his rule is, if possible, to meet all the clergy and people at least once a year, every parochial church and mission being visited annually, unless an engagement is cancelled for some special reason, or with the concurrence of a priest or minister in charge the visitation is omitted for some good cause. The last of the regular Confirmations was held July 12, at South Amboy, when the Rev. H. M. P. Pearse, rector of Christ Church, presented fifty candidates, an unusually large class, and what was most gratifying, eighteen of them from the parish mission of the Good Shepherd, where a devout layman has done most earnest work. During July and August and well into September the Bishop will make the tour of the seaside resorts, visiting the summer churches. He takes no vacation, except free days at home, during the week.

NEWARK.

Acceptance of the Bishop elect—Illness of the Rev. L. S. Osborne.

The Rev. Dr. Alexander Mann of East Orange, chairman of the notification committee of the diocesan Convention, has received a letter from the Rev. Dr. Edward S. Lines, postmarked Antwerp, accepting his election as Bishop of Newark. Dr. Lines sailed for Europe a few days after receiving the notification of his election. It is hoped that the consecration can take place in October.

The Rev. Louis S. Osborne, rector of Trinity Church, Newark, lies ill of pneumonia at the Baptist Hospital in Brookline, Mass. Mr. Osborne went to Boston to attend a son who was ill there; and the strain and care are understood to have weakened him and made him liable to the illness which has prostrated him. His condition is said to be favorable for early recovery.

NEW YORK.

Henry C. Potter, D.D., LL.D., D.C.L., Bishop.

Progress at Tompkinsville.

St. Paul's Memorial parish, Tompkinsville, Staten Island, recently paid its entire indebtedness. The church property has been improved and put in thorough repair. A new organ, built by the Votey Co., and costing $5,000, has been paid for in full. Most of the coal for next winter has been paid for, and is in the cellars. The vestry made a corporate communion on Sunday the 12th inst., at 8 o'clock in thanksgiving for the blessings which have been bestowed on the parish. Beside paying off a large sum for old debts, the current expenses have been met and an endowment fund has been begun. The deed of gift provides that the principal shall be invested in savings banks, and such securities as savings banks are permitted to invest in. In view of the change in the name of the Church, which is to come in the future, the deed of gift reads thus, wherever Protestant Episcopal occurs, "or by such other name as this Church shall be known by."

NORTH DAKOTA.

Cameron Mann, D.D., Miss. Bp.

Jamestown—Polish Catholics at Dickinson—Apportionment Paid—Corner-stone laid at Langdon.

A pipe organ has been placed in Grace Church, Jamestown, and was used for the first time on the first Sunday in June. The rector of this church, the Rev. E. W. Burleson, will spend five weeks during July and August in Connecticut.

The Rev. H. J. Sheridan has sufficiently recovered from the effects of his recent paralytic stroke to go with his family on a visit to the East, where it is hoped that his health may be entirely restored.

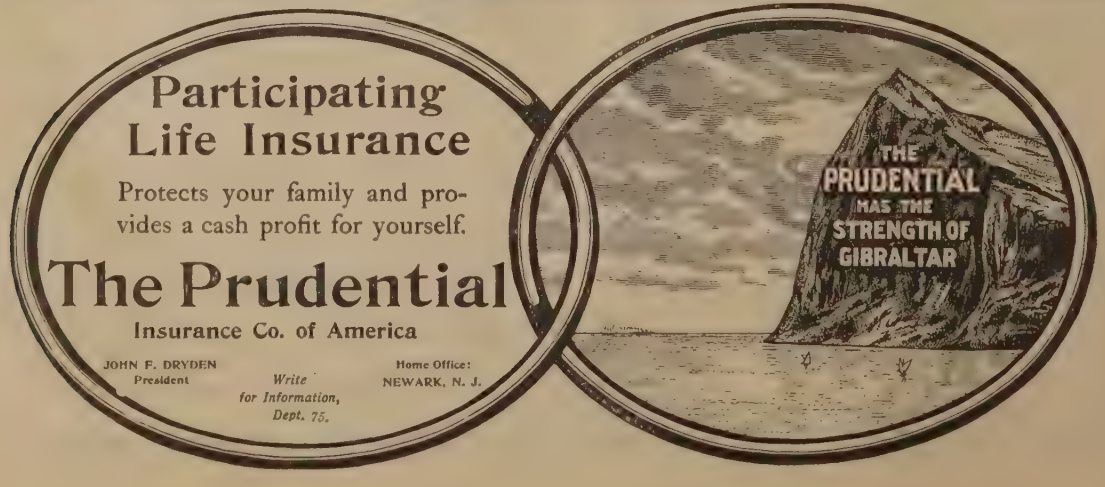
Several of the vacant fields in the District are being served during the summer by Seminary students. Messrs. N. E. Elsworth and E. N. Schmuck of Seabury Divinity School, and Mr. G. P. Burleson of the General Seminary are among the number.

The rector of St. John's Church, Dickinson, writes: "I have discovered a settlement, twenty-five miles from here, of one hundred Polish Catholic families. I have written to Bishop Kozlowzki to obtain written assurance in Polish of authority to minister to these people. The Roman Catholic priest has been giving them the Sacraments, but refuses to do so any more. They know nothing of the Anglican Church, and so hesitate to receive me. Their suspicion of my orders is the only difficulty, but they refuse to submit to the Roman Church. I am making arrangements to visit the settlement and hold services."

The missionary apportionment of North Dakota has already been paid in full—and considerably more.

On Tuesday, July 7th, at 7:30 p. m., the Bishop, assisted by the Rev. S. Currie, priest in charge, and the Rev. J. K. Burleson, rector of Grand Forks, laid the corner stone of a church which is building in Langdon through the generosity of a New York Churchwoman. In Langdon, one of the most important towns in the state, there has been a mission for many years, but our people are few and not wealthy. By hard work they put in the foundation of a simple church, but found themselves unable to proceed. Then came the welcome offer to build them a suitable church if they would provide a proper lot, which they gladly did. The church will be of stone, and will cost four or five thousand dollars.

At the laying of the corner stone there was a large gathering of the townspeople. The Bishop spoke briefly, saying that nothing was stronger than its foundation. He said that the congregation observing the massive walls just rising above the ground could have no fear for the permanence of the church which was to rest upon them. And in this material strength of cemented stone he found a fit symbol of the spiritual body for whose worship this building is erected. The Episcopal Church has the strength of a great spiritual foundation. It stands four-square upon these accepted facts: First, the Bible, as containing God's revelation of all things necessary to salvation; Second, the Apostles' and the Nicene Creed, as expounding the Bible and declaring the true faith; Third, the Sacraments, Baptism and the Lord's Supper, as the summit and the law of Christian worship; Fourth, the Historic Episcopate, as evincing continuity and preserving doctrine



and worship. He averred that a Church with this foundation could never fail, and declared his joy in laying the corner stone for one more temple of such a Church.

It is hoped that the building will be ready for consecration in December.

PENNSYLVANIA.

O. W. Whitaker, D.D., LL.D., Bishop.
Alex. Mackay-Smith, D.D., Bp. Coadj.

Memorial Buildings for Valley Forge—Philadelphia Notes.

Plans submitted by several Philadelphia architects are now under consideration for the group of buildings to be erected by the Washington Memorial Association at Valley Forge. The buildings will be in the form of a quadrangle, the chapel and rectory to be parallel with each other, with the patriotic hall in the rear. The chapel is to be built first and will be a stone structure, measuring 30 by 75 feet, of Gothic architecture, to cost about $10,000; the other buildings will be of the same style of architecture.

The Rev. Edward G. Knight, who for some time past has been priest-in-charge of Emmanuel Church, Kensington, has now accepted the rectorship of the parish. Extensive repairs will be made in the church during the summer.

The second anniversary of the consecration of St. Andrew's-in-the-Fields, Somerton, which is the mission chapel of St. Luke's, Bustleton, was celebrated on Sunday, July 12th. Addresses were made by the Rev. S. F. Hotchkin and the Rev. John C. Lewis. The offering was devoted to the endowment fund.

The Rev. Freeman Reed and the Rev. Francis G. Ilsley, who were recently ordained to the diaconate by the Bishop of Milwaukee, are now located in Philadelphia parishes; the Rev. Mr. Reed at St. Elisabeth's, and the Rev. Mr. Ilsley at St. Mark's.

Mr. George C. Thomas has received from Bishop Schereschewsky a copy of the Bishop's translation of the Bible into "Wenli," the literary language of China. This will be a notable addition to Mr. Thomas' very interesting collection of Bibles.

PITTSBURGH.

Cortlandt Whitehead, D.D., Bishop.

Chnrch Property at Foxburg.

The Memorial Church of Our Father, Foxburg, was built in 1882 by Mrs. Mary R. Fox, in memory of her husband, and since that date has been in large measure sustained by her. The opening service was held on November 26th, 1882. The church is of stone, and is adorned in the most beautiful and substantial manner. Subsequently a stone rectory adjacent to the church was built, later a churchyard was added, and the whole grounds enclosed by a stone wall. Mrs. Fox passed away on May 28th last, and in her will has left the property in trust for the use of the Church in this Diocese *in perpetuo*, together with an endowment of $15,000 for its maintenance. The total valuation of the property as given in the Diocesan Journal for 1903, is $39,700.

QUINCY.

Acceptance of the Bishop elect—Dr. Sweet's Health.

The following is a copy of the letter of acceptance of his election, sent by the Rev. Dr. Fawcett, Bishop-elect of the Diocese:

"Chicago, Ill., July 14, 1903.

"To the Very Rev. Edgar F. Gee, Secretary:

"My Dear Dean Gee:—The communication of the committee appointed by the twenty-sixth annual Convention of the Diocese of Quincy, notifying me of my election as third Bishop of Quincy, has been in my hands since the 27th day of May. During this time I have given much earnest thought to the matter, and the prayerful consideration which so weighty a matter deserves.

"It is now my desire to communicate to your committee my formal acceptance of the election, which I do, praying for the cordial assistance of the clergy and laity of the Diocese of Quincy and the guidance of the Great Shepherd and Bishop of our souls.

"Yours very sincerely,
"M. Edward Fawcett."

The Rev. R. F. Sweet, D.D., is summering at Atlantic City, N. J., where he is slowly gaining in strength.

SOUTH CAROLINA.

Ellison Capers, D.D., Bishop.

Gift at St. Michael's—Convocation on Wadmalaw Island.

Epiphany Guild of St. Michael's Church, Charleston (Rev. John Kershaw, D.D., rector), has presented to the church a solid silver ciborium lined with gold. It is round and the cover is surmounted by a silver maltese cross. On the side are engraved the words: "St. Michael's Church"; and on the bottom: "Presented by Epiphany Guild, July 1903."

The Charleston Convocation met in Grace Chapel, Rockville, Wadmalaw Island, the first week in July, the Rev. J. C. Jagar preaching the Convocation sermon. The subjects discussed were: "Diocesan Missions, extent of the field, needs, and how to meet them"; and the "Woman's Auxiliary," with a special reference to a Junior Branch about to be formed in the parish. The services twice a day, and the business meetings, were well attended. The next meeting will be in the fall, at Allendale, the day to be

COFFEE SENT HER

BACK TO THE COUNTRY.

A young woman of Bradford, Vt., made her way to a good position in a big Boston store, and gave it up because of sickness at home, but it all came out right at last, and she tells the story this way: "Two years ago I had to leave a position as book-keeper in a Boston department store to go back home to take charge of the old place, as mother's health seemed shattered, and what do you suppose proved to be the cause that forced me to return?

"I found her very weak, unable to sit up all day and with a dizzy feeling if she tried to move about. She had been advised to stop coffee drinking, but as she had used it from childhood, it seemed as though nothing could take its place. I had settled down to stay at the farm, when one day I got to thinking over the situation and concluded to try an experiment. I got a package of Postum Coffee. It was not cooked right the next morning and we were all disappointed. That was because we had tried to make it like coffee. Next morning I had Postum made according to directions, and we were all delighted. In a few days you should have seen the change in mother. Since that time we have never drank coffee and now we all drink Postum twice a day and sometimes three times and think it superior to coffee.

"The change in mother's health since she quit coffee and took up Postum has been wonderful. She is once more able to take the work again, quite well in fact, with no more weakness and nervousness, no more sour stomach, no more trouble of any kind. To cut a long story short, she is now entirely well, and I am going back to Boston in a few weeks, thanks to Postum." Name given by Postum Co., Battle Creek, Mich.

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SPRINGFIELD.

Geo. F. Seymour, D.D., LL.D., Bishop.

Illness of Rev. Edward Seymour

The Rev. Edward Seymour of Carlyle, who was stricken with paralysis at evening prayer on the Second Sunday in Lent, March 8th, has suffered such serious effect to his voice that he has been compelled to give up his work. He has been succeeded by the Rev. A. A. Cairns, D.D., lately of Raymerstown, in the Diocese of Albany, N. Y.

VERMONT.

A. C. A. Hall, D.D., Bishop.

Two Retreats—Notes.

The Bishop will hold a Retreat for women at Bishop Hopkins Hall, Burlington, Sept. 1-4; and one for priests Sept. 8-11.

During July the Rev. F. H. Blunt is in charge of the parishes at Bethel and Royalton.

The annual meeting of the Woman's Auxiliary will be held on St. Michael's day at St. Michael's Church, Brattleboro.

WASHINGTON.

H. Y. Satterlee, D.D., LL.D., Bishop.

Open-air Services at the Cathedral.

The Sunday evensong on the Cathedral site has been regularly held since Ascension day, when there was the first open-air service of this season; but for some weeks the open-air feature had to be set aside in consequence of the persistent Sunday rain, and the congregation took refuge in St. Alban's Church, where the service was held. For some weeks past there has been a change to bright skies, and there have been large and interested congregations. Several improvements have been made in the arrangements this year; the seating capacity has been increased so that 700 persons can be comfortably placed under the trees and around the Peace Cross; and the music has been much improved, the number of choristers augmented, and instead of the quartet of musicians who last year led them, there are twelve members of the Marine Band who accompany the chants and hymns, and also play sacred selections while the people assemble. Chaplain Pierce of the army has been the preacher at these services during the earlier part of the season. Other improvements have recently been made in the Cathedral Close by means of funds provided by the Cathedral Park Commission. One of special value is the re-opening and grading of an old wood road running through the grounds, so as to form a carriage drive. Beginning at St. Hilda's gate, on a beautiful country lane, known as the Woodley Road, one of the boundaries of the Cathedral property, the drive ascends the hill on which St. John's School stood in the olden time, and passing under the spreading branches of the old oak trees to the point which will, in the future, be the eastern end of the great Cathedral, it crosses a rustic bridge over a trickling stream, and soon passes under the arch of All Hallows' gate by the Little Sanctuary. Here the magnificent view, so often mentioned, comes into sight, and everyone taking this drive should look back upon the picture of exquisite beauty framed in the archway, the whole city of Washington spread out, hundreds of feet beneath, with its spires and buildings, and the white dome of the Capitol rising in the midst. The Cathedral Close has many natural advantages in its diversified landscape, which it is hoped will now gradually be developed. All who have visited it know how great a variety of trees and shrubs nature has already planted, and the sunny slopes to the southeast, to be further protected in the future by great buildings, will afford apportunity for the cultivation of Southern plants. Already there are trees and plants with an added historical interest, the earliest is a large boxwood tree planted in what was the garden of St. John's School by Thomas Jefferson. The group of Glastonbury Thorns are well known; and another flower which it is hoped will blossom in the Close, is the red anemone of lily of Palestine, which is believed to be the one of which our Saviour spoke. Bulbs of this plant, sent from Palestine to the Bishop of Washington, are now being cultivated by several persons, and it has been adopted as the flower of the Diocese.

WESTERN TEXAS.

Jas. S. Johnston, D.D., Miss. Bp.

Interesting Item of Missionary Work.

The following item may be of interest to those living and working in the great centres of population. The Rev. B. T. Bensted, of Llano, Texas, writes: I had occasion recently to visit a family twenty miles out. Taking a wrong road, I went about twelve miles out of my way, so by the time I reached home at night, I had driven fully fifty miles. Now the point I want to make is this: that throughout that fifty mile drive *I did not see a person on the road*, except that within two miles from home on my return journey I met a young couple enjoying a moonlight ride. And that is not all. On my regular trips between my mission stations (35 miles) in an entirely different direction from the above, I rarely meet more than half a dozen teams. Verily, a missionary in Western Texas, as no doubt elsewhere, is often tempted to exclaim, 'O Solitude, where are thy charms,' etc."

CANADA.

Two Bishops to be chosen—Trinity University—The Dioceses.

Diocese of Rupert's Land.

The diocesan Synod opened July 8th, in Winnipeg. Archbishop Machray, in his address said that he was advancing in years, the episcopal duties in the Diocese are constantly being enlarged, and if the missions can be filled for which grants are voted this year, there will be nearly one hundred clergy and three hundred congregations, scattered over a more or less settled country almost as large as England. The Archbishop has called, therefore, a meeting of the Provincial Synod for the purpose of seeking the assistance of a Suffragan in his Diocese and of electing a Bishop for Saskatchewan.

Diocese of Toronto.

At a meeting of the Corporation of Trinity University, July 9th, the scheme of federation with the University of Toronto was practically adopted. The matter has been under consideration for some time, but although it is believed to be really decided now,

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the corporation of Trinity have not taken the final step in the proceedings, as the authorities wish first in some other way to consult the friends and graduates of Trinity, but the opinion of the corporate body has been made up. The charter for the conferring of arts degrees will be surrendered to Toronto University and the medical faculties will be combined.—BISHOP SWEATMAN was present as well as many of the clergy, at Trinity College School, Port Hope, on the annual speech day, June 26th. A gold watch was presented on behalf of the school to the headmaster, the Rev. Dr. Symonds, on his departure to take up work in Montreal.—A VERY fine window has been presented to St. Peter's Church, Toronto, and placed in the chancel.—A VERY handsome loving cup was presented to the Rev. Oswald Rigby, Dean of Trinity College, by the graduates and undergraduates, on the occasion of his departure to take up his work as headmaster of Trinity College School, Port Hope.

Diocese of Fredericton.

THE MOTION brought forward at the diocesan Synod, July 8th, by Archdeacon Neales, to establish a Divinity chair in connection with the University of New Brunswick, was opposed by Dean Partridge and others and lost after some discussion. A proposed canon providing for deferred annuities for the older clergy by the payment of $100 a year for five years was strongly opposed, and the motion was lost. It was claimed that the younger clergy needed all the stipend they now received, the minimum being $700. It came out incidentally that the clergy in the Diocese are better paid than in any other Diocese in the Dominion.

Diocese of Niagara.

THE NEW CHURCH of St. Alban's, at Glenwilliams, was opened for Divine service on St. John Baptist Day. The building is a fine one and has received many gifts. The pulpit is the gift of three young men of the parish.—THE REPORT of the committee on the century and quarter centenary fund was very good. In the beginning the amount hoped to be raised was $40,000. More than that sum has been already subscribed, and still half the Diocese has not been gone over. The treasurer of the fund sees no reason why they should not raise $80,000.

Diocese of Keewatin.

BISHOP LOFTHOUSE took his first Confirmation in the new Diocese, at Dinorwic, June 24th.—A SMALL church has been built at Dryden, which it is hoped will be free from debt and consecrated in the autumn.

Diocese of Montreal.

THE NEW vicar of Christ Church Cathedral, Montreal, the Rev. Herbert Symonds, took charge of the parish July 16th, and preached at both services on Sunday, July 19th.

RECENT BRICKWORK IN NEW YORK.

IT IS VERY MUCH to be hoped that the preference in favor of red brick, which so many of the better architects of the present day are showing, will continue, because it can be stated almost without qualification that the domestic architecture of New York City has possessed a certain character and attractiveness just in proportion as red brick has been the dominant material used. The earliest type of inexpensive dwelling in Manhattan was a brick edifice consisting of a basement, a low stoop, two stories of brick and another slanting story with dormer windows, which made the transition to the roof. This was very much the best looking and most convenient type of house which any considerable portion of the population of New York have ever used for residence purposes, and almost every subsequent change, except one or two which have taken place very recently, has been for the worst—the low water mark having been reached during the dreary years of exclusive brownstone. And even after the building up of the West Side had begun and the brownstone was to a large extent abandoned, the materials which replaced it were clumsily employed. This was particularly true of the brick, which was generally smothered by an abundance of unsuitable stone trimmings, so that no advantage was reaped from the peculiar value of the brick as a material.

Recently, however, in many of the reconstructed residences in the central parts of Manhattan, brick is once again beginning to be used with excellent results. But all these buildings give similar testimony to the admirable effects which can be produced by the use of brick in comparatively small buildings. The peculiarly interesting aspect of the matter is, however, that the attractiveness of the result is to some extent at least independent of the excellence of the design. So long as the brick itself is given a fair chance, and is not spoiled either by a dull color, or by a mischievous coat of paint, or by vulgar copings and trimmings, these brick buildings mostly always give the passerby a sense of relief and pleasure. The great exception is, of course, the tenement houses, the color of which is always so uninteresting and the trimmings and copings so ugly that a row of them is one of the most depressing of all architectural spectacles; but in the few cases in which model tenements have been designed by architects with some taste, they illustrate the point of this article.—A. C. DAVID, in *Architectural Record.*

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"We soon made a discovery, we were enchanted with the delightful flavor of the food and to my surprise, I began to get well. My breakfast now consists of a little fruit; 4 teaspoonfuls of Grape-Nuts; a cup of Postum, which I prefer to coffee; graham bread or toast, and two boiled eggs. I never suffer the least distress after eating this and my stomach is perfect and general health fine. Grape-Nuts is a wonderful preparation. It was only a little time after starting on it that wife and I both feel younger, more vigorous, and in all ways stronger. This has been our experience.

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friends. "What do we live for," asks George Eliot, "if not to make life easier for each other?" Environment has almost nothing to do with it. "We are living in a little back room," wrote Lowell, after his marriage, "but the white curtains are trimmed with evergreen, and we are as happy as two mortals can be." Another person who is as happy as a mortal can be is a grotesquely plain old maid of my acquaintance, who had adopted half a dozen children of more than dubious parentage, and who takes in boarders to support them. The boarders respect her as a good cook and a neat housekeeper. The children almost worship her. They are not perfect. One of the boys was arrested for theft lately—his hereditary instincts were too strong for his new ambitions. But his adopted mother gets a letter from jail every week, and if you could see the light in her eyes when she sits down on Sunday afternoon to answer his letter, you would say: "This woman is no drudge. She is an artist; she is shaping a human soul for eternity."—Ethelwyn Wetherald, in *Good Housekeeping.*

PRELIMINARY TO THE BAPTISM.

When Bishop Goe of Melbourne was a curate, a famous pugilist in the parish, who went by the name of Jim the Slugger, and who had never darkened a church door, called at the parsonage asking him to baptize the baby. Accordingly the Bishop repaired to Jim's house, but was surprised on being admitted to see Jim lock the door and pocket the key. "Be you the parson come to sprinkle that kid?" he asked. On the Bishop assenting, he continued, "You can't sprinkle that kid till you and me has had a fight, parson."

The unfortunate parson protested, but finding protest useless, "stood up" to Jim. The battle went for the Bishop, and Jim, pulling himself from the floor, muttered "He's the parson for me." The baptism was proceeded with, and, as the story goes, Jim took to church-going from that day.—*Pall Mall Gazette.*

MENDELSSOHN AND THE QUEEN.

After a performance in the presence of Queen Victoria, Mendelssohn was complimented by her upon the beautiful rendering of some of his finest music. As he was about to leave, she said:

"Now, Dr. Mendelssohn, you have afforded me so much pleasure; is there anything I can do to give you pleasure?" To be sure, he answered that he was more than amply rewarded by her Majesty's gracious reception, and by what would be a lasting remembrance of the interest she had shown in his music, but when she insisted, he said:

"Well, to speak the truth, I have a wish, and one that only your Majesty can grant."

"It is granted," she interposed.

And then he told her that nothing could give him greater pleasure than to see the nurseries and all the domestic arrangements connected with the royal children. The most consummate courtier could not have expressed a wish better calculated to please the Queen. She most cordially responded, and herself conducted him through the nurseries. Nor was the matter treated lightly; she had to show him the contents of the wardrobes and give him particulars of the service, and for the time being the two were not in the relative position of a gracious sovereign and obedient servant, but rather of an experienced materfamilias and an enlightened paterfamilias comparing notes, and giving one another points on the management of their respective children.—*The Lutheran.*

An old lady of his flock once called upon Dr. Gill with a grievance. The doctor's neckbands were too long for her ideas of ministerial humility, and after a long harangue on the sin of pride, she intimated that she had brought a pair of scissors with her, and would be pleased if her dear pastor would permit her to cut them down to her notions of propriety.

The doctor not only listened patiently, but handed over the offending white bands to be operated upon. When she had cut them to her satisfaction and returned the bibs, it was the doctor's turn.

"Now," said he, "you must do me a good turn, also."

"Yes, that I will, doctor. What can it be?"

"Well, you have something about you which is a deal too long and which causes me no end of trouble, and I should like to see it shorter."

"Indeed, dear sir, I will not hesitate. What is it? Here are the scissors. Use them as you please."

"Come, then," said the sturdy divine, "good sister, put out your tongue."—*London Telegraph.*

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